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DECEMBER, 1920

NO. 12

# Life and Light for Woman

The Appeal of the Christ Child in Mexico

Sara B. Howland

The Bible's Influence in Japan

Mrs. Arthur W. Stanford

The Heart of a Gift

Mrs. Charles H. Daniels

Around the World with the Pilgrim Faith

Congregational Woman's Boards  
of Missions

PUBLISHED IN BOSTON

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**MRS. FRANKLIN WARNER**  
Elected President, Woman's Board of Missions,  
Montclair, New Jersey, November 12.

# Life and Light

Vol. L

December, 1920

No. 12

## A Greeting from Our New President

With the inspiration of the Annual Meeting of the Woman's Board of Missions still in my heart, I feel a great desire to send a greeting to that great body of Congregational women who were not able to attend that meeting, but whose hearts are full of love for the Woman's Board.

The beginning of the new year of the Woman's Board has brought a great task to you and to me. It is the same task which was brought first to those men who believed in Christ's promise that He would return after the tragedy of the Cross and who waited for His coming.

Each year this task is new. To each follower of Christ it is a personal undertaking, something for that one alone to do. It is the most wonderful thing that God asks of us because it is the sign of our oneness with Christ. As it was His task, so it is ours. He came from God the Father to do it. His life was spent at it. He died for it. He came back to earth that He might hand on the fulfilling of it to all His disciples from that time to this. This is the task. We are to bring salvation to the world through the knowledge of God.

The task is so great that within myself I do not see the ability nor the strength for it. But I do see the unspeakable wonders of God's grace and the unlimited reaches of His power and the gracious beauty of His love. Toward these sources of all ability and strength let us turn our eyes and put our hands to the task.

MRS. FRANKLIN WARNER.



## The Appeal of the Christ Child in Mexico

By Sara B. Howland

An article from the pen of Mrs. John Howland is always welcome to the readers of *LIFE AND LIGHT*. Mrs. Howland is now stationed at Mexico City where her husband is president of the Union Theological Seminary.  
—*The Editor*.

"Sweet child Jesus, Savior,  
Fair Thou art to me,  
Oh that I might love Thee  
As Thou lovest me!"

Thus runs the song of the Child Jesus in the last poem in an Anthology of Spanish verse, a volume that has given me a new insight into the Latin mind. It is a collection of the best mystic poems in the Spanish language; and there are many expressions of faith, by Santa Teresa, Lope de Vega, Calderon de la Barca, and others who were beloved by our own poets, Lowell, Longfellow, and Bryant.

Although there are many verses dwelling upon the glories of the Virgin and the merits of the Holy Cross we may find more that are pure expressions of devotion to God in the person of Jesus Christ. It is an interesting fact that the last selection in the book, bringing the collection down to modern times, should be this melodious song to the Child Jesus, written by a "priest of the frock" yet having the purity and tenderness of Luther's "Cradle Hymn" which pictures "the little Lord Jesus asleep in the hay."

It cannot be claimed that this simple and evangelical expression of love to God is the most common in Spanish poetry; but it is often there, and for one who seeks fellowship in the deep things of the Spirit, wherever it may be found, this yearning for God in Spanish literature is both an ideal and a prophecy.

This is what another Spanish Father calls the poetry of "the great and exquisite lovers of God," poetry which he admits to be only too "scarce and limited."

In all times, these "great lovers of God," who have been found in the bosom of the Roman Catholic faith, have been recognized and appreciated by the evangelicals as belonging to the

brotherhood of the Church Universal; and we have learned from St. Augustine, Bernard of Clairvaux, Thomas a Kempis, and the beloved "Brother Lawrence," to "practice the presence of God" and come near to Him in a higher realm of Christian experience.

The appeal of the Christ Child, of the Babe in the Manger, always awakens immediate response in the heart of a Mexican, and the Christmas season finds the missionary and the people in closer sympathy than upon any other of the great days of the Church. Around the religious observance of the "Good Night" are clustered the sweetest and best of the old customs, far more Scriptural and appropriate than the antics of a jovial Santa Claus, whose real place should be found at the home fireside.

Perhaps the representation of the Processional of the Holy Family would be called a pageant in these days, and it must be a descendent of the old Miracle Plays. In former times it was certainly carried out in a spirit of devotion; but, as one of the modern novelists has pointed out, there is little left at the present time but an occasion for an elegant ball, perhaps in the rooms adorned with an altar and tables devoted to the presentation of Biblical scenes.

It used to be a treat to our children to be invited to visit a home where the nine-days *fiesta* was observed, and to be allowed to see the enchanting little toys that were made for this use.

There is the Babe in the Manger, with Mary and Joseph near, and flocks of sheep with their shepherds, the three wise men on delightful camels approaching in the distance, with the star and lovely angels suspended on wires. In the kitchen (of the inn, perhaps) are all the quaint dishes of the time, and, indeed, there are scenes where all the patriarchs and prophets are assembled to present what might be called a Foreshadowing of the Christ. The carols were sung by a chorus that accompanied the Holy Family from room to room, rapping at the closed door, being refused many times, until at last some one opens to receive them, in memory of that time when "there was no room for them in the inn."

One of the most exquisite memories of the Nativity, as ob-

served in this land, was written by Altamirano, the great statesman, author and poet of Mexico. It is called "The Nativity in the Mountains" and is a real classic, passing through many editions both in Spanish and French. It is a description of the celebration of the "Good Night" in a mountain village, where the faithful *cura* takes no pay for his services, removes the saints from the walls, teaches songs and preaches to his little flock in their own language, enthraling them on Christmas Eve with the beautiful story of the birth of Christ, told as simply as it might be done in any of our evangelical churches. It is a joy to find that here was another of the "great lovers of God," teaching the people upon a mountain, and it is one of the greatest comforts of the missionary to see the way that God sometimes reveals Himself to those who truly seek Him, coming out of the mazes of an obscured creed into the light of "the faith once delivered to the saints."

In the simple Christmas observances of the modern evangelical churches of Mexico there is much to gladden the heart of those who are watching the growth of the Kingdom.

Perhaps the change would not be noticed by others, even old residents of the land might hear only the same songs and Bible verses, might see the same kinds of trees and *piñatas* in the schools, the old tables of toys and sweets in the booths. But, in years past, the preparation was all done by a few, the gifts came from societies in other lands, the songs were crude foreign translations, because neither the grand harmonies of the ancient masses of the Church nor the light opera music of the day would serve for the new and simple expression of the Christian faith.

Now the years have flown and a new generation is growing up. There are strong, bright young people to take their part in the joyous preparation for the Christmas tide. There are gifted Mexican teachers to write or adapt their dialogues, cantatas or even pageants that are appropriate in theme and setting to the needs and to the taste of the Latin Americans. Eloquent young pastors are ready to preach and to tell the story of the Wise Men and the Star and the Child in rich and musical Spanish, so that



we who love the familiar words in the harsher language of our childhood feel a warmer glow of heart as we hear the marvelous transmission of the Gospel message through the melodious medium of the Latin tongue.

And, as to the music,—we have heard “The Messiah” many times in the homeland, sung by the most gifted artists of the day, but we have never been more thrilled than when the great choir of young men and women of Gante Church in this city gave the Hallelujah Chorus as only Mexicans can, with their voices naturally tuned to musical expression, their emotional temperament yielding itself to enthusiastic devotion, while their rendering of the score under the able direction of their gifted pastor, was all that could be desired by the most ardent music lover.

The sweet high voice of the leader of the sopranos is very beautiful in “Solweg’s Song” or Tosti’s “Goodbye”, but in her rendering of the Messiah she touches the true note of consecration to the worship of God, and her sweet face seems really inspired. This dainty little lady, whom we have watched develop since childhood, who is fitted to adorn any circle in the home land, is a type of the woman who is coming forward in the new Mexican society, a product of true Christian culture. There are others following in the same path, girls of real depth of character and all-around training, boys of solid attainments and true ambition, who will some day bring forward a solution of the difficult problems of their own land.

This real change in conditions, with its deep encouragement for the future, even though not always



“The Light of the World”

manifest to the casual observer, forms the basis of the optimism of those who believe in Mexico and her people. In a country where superstition has prevailed for centuries, where poverty has crushed the spirit, and war has cast its blight over the prosperity of the land, the growth of new ideals will be slow; but the spirit of love and good will that came into the world with the Child Jesus must prevail, and the people will come into their own inheritance at last.

We have found the "great lovers of God" not only among the old classical writers and the saints of the Church, but there is a distinct note of personal faith in Jesus Christ in modern Mexican poetry, and many of the best authors show a thorough knowledge of His life and teaching. One of the great joys of a long life in this country is a growing knowledge of the riches of Spanish literature and its possibilities in transmitting the Gospel message. "As one of your own poets has said" is as marvelous a touchstone to the heart of an audience as it was when Paul spoke in Athens on the theme of idolatry. And the poets *are* saying it, over and over again, that Jesus Christ is the Divine Child, that He lived among men and loved them, that He died and rose, and still waits for His children to come to Him.

This message can be found in various forms, but never more clearly given than in the writings of the best loved poet, Amado Nervo, born in "our" Jalisco, sent to Madrid, Paris and South America in important diplomatic service, brought back to his native land in the funeral ship, attended by statesmen, poets and personal friends, and buried in Mexico among those who will keep his memory green.

In a critical study of Nervo's work, published recently, is quoted a little poem in *vers libre* which is here given in a literal translation, following closely the irregular meter and abrupt transition of the original. It speaks with the directness of personal conviction.

## HOSPITALITY

O Christ, our modern science  
Hath spurned Thee without pity  
From every side. Thou canst not  
Find Thee a place to dwell, O Lord!

The philosophic leaders,  
Modern materialists,  
Have failed to find  
Place in their words for God.

As for the soul of man,  
'Twas closed with rock and mortar  
Long ago  
To every dream of good.  
The Vision stands  
Upon the threshold,  
Dead of cold  
And loneliness and grief.

In human dwellings  
Now alone is found  
Light vanity, voluptuous desires,  
Towering ambition.

Thou canst not find a home, O Christ!  
And how canst Thou  
Pass by these ways  
If, soon as sounds the knock,  
They close the door  
With rude and noisy jar?

Birds have their nests,  
The beggar finds a refuge;  
But Thou, alas! must walk  
Exposed to bitter winds,  
To frosty nights,  
Abandoned, all alone.

Lord, I am not worth two mites!  
My heart, as well Thou seest,

Has very narrow space and little sun.  
What can we do, if in this city wide  
There is no other home? Come,  
And permit that I, confused  
And trembling in my sin and shame,  
Receive Thee gladly  
In my own poor heart.

Very simple is this picture of Christ at the door, just as truly evangelical as the children's Christmas hymn with its chorus:

"Oh, come to my heart, Lord Jesus!"

Yet we find it in a representative poet of the modern Mexican school, who has given us many another strong note of faith.

So, with renewed hope and courage, the workers in Mexico respond to the appeal of the Christ. It may be that the unquenchable optimism of their position is partially due to changes in their own attitude. They have lived to see that love is stronger than fear; that faith in the people produces faith. They have seen that new plans take the place of vanished dreams, that the lost sheep are often found again, that even bitter opposition and calumny may be met in such a way as to strengthen character and prove the vital quality of the work.

And if, in the course of the years, we are finding in the dominant church some "great lovers of God" who have followed the gleam until it led them to where the Savior lay, we may stretch out to them the hand of fellowship and pray that we all may be "one" in our quest of Him who has come to be the Prince of Peace.

A boy was born at Bethlehem  
That knew the haunts of Galilee.  
He wandered on Mount Lebanon  
And learned to love each forest tree.  
I should not mind to die for them,  
My own dear downs, my comrades true,  
But that great heart of Bethlehem,  
He died for men He never knew.  
And yet, I think, at Golgotha,  
As Jesus' eyes were closed in death,  
They saw with love most passionate  
The village street at Nazareth.

—E. HILTON YOUNG.

## Editorials

The Joint Committee for Union Colleges for Women of the Orient is just launching a plan to secure a million dollars for the equipment and upkeep of the seven educational institutions under their care, all sorely in need of funds and dependent upon the Christian people of America and Great Britain for their very existence. Miss Eleanor MacDougall, president of the Woman's Christian College in Madras, has made a brief visit to this country and has been heard in Boston, New York City and at our own annual meeting in Montclair; Mrs. Lawrence Thurston, president of Ginling College, Nanking, has been for more than a year in the United States and has spent much of her needed rest time in arduous work to secure the imperatively needed funds to enlarge the crowded quarters of her College; Mrs. Alice Browne Frame, a member of the faculty at Yenching College, is also here, making eloquent appeal for Wellesley's "Sister College" in Peking. Tokyo's new Woman's Christian College has a mighty claim upon Christian women just now, as have the two medical schools in Vellore, India and in Peking. How many times the little child mothers are told there is "No room" in the hospitals because there are no doctors or nurses to care for their needs!

Mrs. Henry W. Peabody is devoting her entire time for the next two months to the carrying out of a plan concerning which she writes as follows:

Since Mission Boards cannot, under existing arrangements in the larger denominations, appeal to churches or mission societies for funds not included in denominational budgets, the Joint College Board is asking for a million dollars to finance these seven schools. Each one is in desperate need. Unless relief comes soon some of these schools may have to close. We are not asking for a large gift, but we believe there are one hundred thousand men and women in this country who would each give \$10 as a Christmas offering to save this beginning of Christian education in the great centers of the Far East.



Each state will be assigned its committee and its quota of givers. The special effort will begin December first, but every woman who reads this can immediately make herself a committee in her own community, assigning her own quotas, and secure at least ten other men and women who will give \$10 before Christmas. This is not in any sense a denominational or interdenominational appeal. It is to you, as an individual Christian, for a need that cannot be met by Mission Boards. They have done all the preparatory work. Now they come to the general public. Surely business women, club women, college alumnae, women's suffrage clubs, might well respond to such an appeal. They have given to the Near East relief, generously, gladly. They have given to War work, to Liberty Loans, Red Cross, Young Men's and Young Women's Christian Associations. This has the same broad appeal to the same constituency. It is permanent relief, medical and educational, for it aims to give these countries trained leadership among women.

Of course, you are interested to know what committee is asking this and who is responsible. The following are members of the Joint Committee:

REV. JAMES L. BARTON, D.D.

ROBERT E. SPEER

MISS MARGARET HODGE

REV. WM. I. CHAMBERLAIN, PH.D.

REV. FRANK MASON NORTH, D.D.

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MRS. HENRY W. PEABODY

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MISS MABEL HOWELL

MRS. PHILIP ROSSMAN

PRINCIPAL GANDIER

Send all gifts to Mr. Russell Carter, treasurer, 156 Fifth Avenue, New York City. For information and literature regarding the plan send to Mrs. Henry W. Peabody, 702 Ford Building, Boston 9, Mass.

We believe there are throughout this great country one hundred thousand men and women who will gladly make this small Christmas gift to Him, whose birthday we commemorate, and to those who can only know and serve Him as we make it possible in the lands of the East.

The first united Day of Prayer for Missions was observed last winter on the first Friday in Lent, the day set for its annual observance. A joint committee from the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions is now preparing the program for February 18, 1921, when the Day of Prayer will occur this year. Reserve this date!

**Day of Prayer  
for Missions.**

Local committees should begin preparation as soon as possible, not forgetting to include provision for definite preparatory prayer. The program and a Prayer Card will very soon be obtainable at denominational headquarters. Interdenominational observance of this day is especially desirable.

Unusual interest attaches to the Annual Meeting of the Federation of Woman's Board of Foreign Missions of North America, to be held in New York, January 14th and 15th. On January 14th, morning and afternoon sessions will be held in a church, to be selected and announced by the Committee on Arrangements. At these two sessions a review of the past work, present activities and future plans of the six Standing Committees will be presented in six periods in a striking way.

On the evening of the 14th the Central Committee on United Study will give a birthday dinner in celebration of its Twentieth Anniversary. At the speakers' table, which is to be decorated with a cake bearing twenty candles, will be seated the Committee composed of Mrs. Henry W. Peabody, Chairman, Miss Olivia H. Lawrence, Mrs. Frank Mason North, Mrs. James A. Webb, Jr., Mrs. A. V. Pohlman, Miss Alice M. Kyle, Miss Grace Lindley, Miss Grace Colburn, together with the authors of twenty text books and the authors of the forthcoming books for 1921 and 1922. The Central Committee will also have as guests a number of distinguished Orientals in New York.

Other tables are being reserved by prominent citizens and missionary leaders in New York and other cities, who will have as their guests Oriental students. The purpose of the committee is

to extend invitations to every Oriental student in New York to be a guest at this dinner. Missionary leaders from all over the country who will attend are asked to make reservation at once and to use their influence to have friends who have both means and tactful hospitality to reserve tables and either invite their guests personally, forwarding the names to the Committee, or state how many Oriental students they wish to entertain at dinner, leaving the selecting and inviting of their guests to the Committee.

In addition to the birthday felicitations to this Committee, which has had such powerful influence in the world's mission work, and brief talks by guests from the Orient, there will be addresses on the theme of "The Women of the West for the Women of the East."

Reservations and inquiries should be sent as early as possible to Mrs. Henry W. Peabody, 702 Ford Building, Boston, Mass.

On Saturday morning, January 15th, the annual business meeting of the Federation will be held. This is an open meeting at which the formal reports of the year's work will be made by officers and committees and distributed for reference, and plans will be made for the work of the coming year.

COMPARISON OF RECEIPTS FOR TWELVE MONTHS

|                 | From<br>Branches | From<br>Other<br>Sources | From<br>C. W. M. | From<br>Legacies and<br>Reserve<br>Legacy Fund | Income<br>from In-<br>vestments<br>& Deposits | TOTAL        |
|-----------------|------------------|--------------------------|------------------|--|---|--------------|
| <b>1919 .</b>   | \$174,944.25     | \$14,053.54              | —                | \$18,682.63                                    | \$11,165.56                                   | \$218,845.98 |
| <b>1920 .</b>   | 197,564.07       | 13,878.99                | \$22,928.07      | 18,876.65                                      | 11,342.06                                     | 264,589.84   |
| <b>Gain .</b>   | \$22,619.82      |                          | \$22,928.07      | \$194.02                                       | \$176.50                                      | \$45,743.86  |
| <b>Loss . .</b> |                  | \$174.55                 |                  |  |   |              |

## Our Retiring President

It will be with great regret that the constituency of the Woman's Board will learn that Mrs. Charles H. Daniels, who has borne so large a share of the responsibilities of the Board for thirty-two years—eighteen years as Vice President, and fourteen years as President—laid down her office at the annual meeting.

Mrs. Daniels has been a delightful presiding officer. To a clear grasp of the details of business, she has added a dignity, an unruffled calm, an unfailing courtesy, a modesty which has put others forward rather than herself, a quiet humor which has relieved the tedium of business or the tenseness of a difficult situation and the happy faculty of saying the fitting and appropriate word for each occasion, while her opening Scripture lesson has struck the keynote for the meeting.

To the large work of her office Mrs. Daniels has brought a ripened judgment, a high courage, a wide knowledge of mission affairs, a capacity for large vision, and the inspiration of a deep spirituality. Only those in closest touch with the work of the Board know the amount of time and strength which Mrs. Daniels has lavished in its varied service. Beyond her membership on the Home Base, the Financial, and Rooms Committees, she has been fully conversant with all departments, lending a guiding or a helping hand wherever necessary. It was like Mrs. Daniels quietly to take charge of the candidate work during Miss Calder's recent trip around the world, giving two or three extra days each week to that work.

We have all sat "Around the Council Table with our President" month by month in *LIFE AND LIGHT*. There have been letters innumerable to Branch officers, to Life Members, and to individuals, asking for special gifts. Her knowledge of missions has borne fruit in courses of lectures, classes at Summer Schools, and in the survey of the work of the Board for the Congregational World Movement.

"In journeyings often" she has gone up and down speaking to the churches of our territory, with especial tours in Pennsvl-

vania and Florida to help in the organization of the new Pennsylvania and Southeast Branches.

The loyalty and enthusiasm of our constituency, the progress and property of the work at home and in foreign lands, are due in no small measure to the woman who has stood at the helm for the last fourteen years.

Mingled with the deep regret at losing Mrs. Daniels as our president are our gratitude for what she has accomplished and our satisfaction that as one of the Board of Directors she will still give us the benefit of her wisdom, her experience and her inspiration.

F. V. E.

## The New President of the Woman's Board of Missions

The newly elected President of the Woman's Board of Missions, Mrs. Franklin Warner, is a native of Illinois, but for the past twenty years has lived in the vicinity of New York City, her present home being in White Plains. Her husband is a son of Dr. Lucien C. Warner of New York. She is a prominent Congregational woman who has been actively engaged in our Congregational work and holds many offices. She has first hand knowledge of both foreign and home mission fields as she has traveled extensively in Asia and in our own frontier states. In 1916-17 she and Mr. Warner went to Ceylon as members of a deputation sent to attend the Centennial celebration of the Ceylon Mission of the American and Woman's Boards. On that trip she visited missions in Japan, the coast of China and in Southern and Western India. She has been serving the following organizations: Director of the Woman's Board of Missions, woman representative on the Board of Directors and the Executive Committee of the Home Mission Extension Boards, National Y. W. C. A. Foreign Department. She has not confined her interests to religious organizations, but has been active in club and philanthropic work. She has for twenty years been a member of the New York Sorosis Club and has been president of the Nursing Association of White Plains.

*(Concluded on page 566).*



## The Bible's Influence in Japan

By Mrs. Arthur W. Stanford

Mr. and Mrs. A. W. Stanford have been missionaries of the American Board in Japan since 1886 and are stationed at Kobe where Mrs. Stanford has had much experience as a teacher in the Woman's Evangelistic School. They are now on furlough in this country. Mrs. Stanford's article is the third in the series which we are publishing as supplementary material for the text book, "The Bible and Missions."—*The Editor*.

**B**ECAUSE our Bible originated in the Orient, many of the customs and incidents portrayed are more easily understood by the Japanese than by the average American, since the former finds so many parallels in the life around him, or in the history of his country. Especially is this true of many of the religious practices of the Old Testament times.

The Hebrews decided important questions by the *sacred lot*. In Suma Park, in Kobe, is a shrine to the rice-god, Inari Sama and every morning about half-past eight, merchants may be seen there, drawing from a small wooden cylinder,

**The Parallelisms.** chained to the side of the shrine, slender bamboo sticks, having numbers on them. These they take to the priest and for a trifling sum learn what their fortune for the day is, and in the light of that they decide whether or not they shall enter into some contemplated business transaction. The same thing may be seen all over Japan—not only merchants but men and women from various callings, all seeking direction in this way.

In the instructions in Exodus, for observing the Passover feast, the commandment was given, "That which remaineth of it until the morning, ye shall *burn with fire*." After a service at a Shinto shrine, the priest gathers up the "gohei" (the white paper symbols of the deity) and the branches of the sacred "sakaki" tree used during the service, and carefully burns them. In the same way, the lanterns with special Chinese characters on them, which were hung at each gateway during the period of mourning for the Emperor Meiji, were collected, at the end of the prescribed

number of days, in each ward and burned. The fundamental reason for the practise is the same with Hebrew and with Japanese, namely, that which has been consecrated to a god must not be profaned by being put to ordinary use.

In the Old Testament ceremonial law, how repeatedly *purifications* are commanded. Go to the Shinto shrines of Ise, in Yamada, or Taisha, in Izumo, and see how many "Oharai," or purification services, will be performed by the priests.

The ark occupied a unique place in the thought and practise of the Israelites, leading them when on the march, taken into battle to gain the victory for them, and looked upon as the very dwelling place of Jehovah. This is brought to mind as we see Japanese bearing on their shoulders the sacred cars in processions on festival days, taking in it their gods from one place to another. The lamentable lack of reverence shown, is evidence of the pitifully low conception they have of the character of their gods.

When the children of Israel gained the Promised Land, "they set them up pillars and Asherim upon every *high hill* and under every green tree, and there they burnt incense in all the *high places*." Even the most casual traveller in Japan can hardly fail to note the parallelism here, as he sees from the windows of his railway train the frequent red-painted "torii", or gateways, and the avenues of trees leading to long flights of steps, up which the worshippers and pilgrims pass to the temples and shrines at the summit, embowered in groves of cryptomeria and other trees, veritable "high places" with the "green groves" and plenty of burning incense.

Turning to the New Testament, the book of Acts appeals to them as it never can to us, because many of the experiences of the early church are so similar to some of those through which the infant church in Japan is passing. Around them they see the same idolatry and immorality described by Paul; and it requires now the same faith and courage to break away from the old as it did then. The same questions of conformity or non-conformity confront them, and the words of Peter, "Whether it is right in the sight of God to hearken unto you rather than unto

God, judge ye," have heartened many a perplexed Japanese Christian.

But when it comes to the gospel story with its teaching about a God of love and a Savior; with its precious promises of forgiveness and new life, of new strength and joy, of answer to prayer, and the abiding presence, it is not the "old, old story" to the Japanese as it is to us, but, instead, comes to them with all the charm and arresting power of the new. They often take the words at their face value in a way that some of us who have been nurtured from infancy in Bible teaching, may quite fail to do. To cite only one case of many: When Mr. Asahiro Muramatsu, now the manager of the Home for Ex-convicts, in Kobe, was twenty-two years of age and was serving his ninth sentence in prison for thieving, a copy of the New Testament fell into his hands. He began to read at the beginning of Matthew, and the first thing that arrested his attention was the mention of sin in the twenty-first verse of the first chapter, giving him his first idea of sin. When he came to the Lord's Prayer, he was impressed by Jesus' words, "*Our* Father," instead of "*My* Father." When he reached the words, "I came not to call the righteous, but the sinners," he said, "That means me; I am a sinner, and I want to repent." Then later he read the promise in John XIV, "Whatsoever ye shall ask in my name, that will I do." And, so, for five days he prayed that someone might be sent to teach him, and the answer came through another convict, who had heard something of Christian teaching, being placed in his cell. For three days they were together, and with only this human help, the thief became such a changed man that he was pardoned out, and through the leading of Pastor Osada, of Kobe, and Mr. Ishii, of Okayama Orphanage, he, following the footsteps of his Master, became the Christ-like Christian who is opening the door of hope to many a "sinner" in that Home for Ex-convicts, which he founded as the outcome of his own experience.

A successful Japanese pastor, in giving some practical advice

to a class of young women preparing for Christian service, told them that they should be able so to teach the Sermon on the Mount, John III and Romans XII, that seekers, after studying these three passages with them, should be ready for a decision for Christ. This shows how vital and fundamental he considers these portions.

**Favorite  
Passages.**

The portrayal of God as a God of love is a marvelous revelation to them. There is a small tract in Japanese with the title "John 3:16," telling a simple story based on this verse. That tract is the best possible for a missionary or Bible woman to give to a woman who knows nothing about Christianity, and in many cases will assure an eager hearing of the truth when the next call is made. Dr. Ogata was court physician, helped organize the Japanese Red Cross Society, founded several army medical schools and hospitals and was a recognized Buddhist authority. When he became a Christian, in his confession of his faith he said, "There is nothing in Buddhism or Confucianism to compare with the Bible teaching of the love of God."

Just about a year ago, a young Buddhist priest who had never before been inside a Christian church, accepted an invitation from a missionary to attend a celebration of the Lord's Supper at Kobe Church. It was a very beautiful and impressive service. The hymns had been chosen with great care, and the selections rendered by the well-trained choir were tender and touching; the long line of those who received baptism, the large church packed to its capacity, with a good proportion of the audience very substantial looking men, were all calculated to make an impression on this young priest. When speaking the next day of his enjoyment of the service, he was asked what part of it impressed him the most deeply, and he replied, "The sermon—we have *nothing* like that teaching in Buddhism." The sermon was a beautiful setting forth of "The Great Love of God" as shown in Jesus Christ.

The Sermon on the Mount is a portion that makes a strong appeal to the Japanese, because it is mainly ethical and through the



influence of Confucianism which has dominated their thought for centuries, they respond to the ethical more readily than to the spiritual. There is the story of the lawyer who became a Christian when a law student in Tokyo, but afterward settled in a place where the church was very small and weak. Feeling it would be prejudicial to his success in his profession to identify himself with such an insignificant organization, he concealed his faith and gradually drifted back into the ways of the world. After some years his wife joined the cooking class opened by the Bible woman who was sent there for summer work. One week when her servant was away and she could not herself be absent, she invited the class to meet at her house. It was a holiday and her husband, who was at home, heard from the adjoining room, the Bible lesson which always preceded the cooking hour. The lesson was from the Sermon on the Mount, and these once familiar words, heard in his own home, seemed as the voice of God to him, and led him to a deep conviction of sin and a return to the faith. Shortly after, when the wife was baptized, he was again received into the church.

A few years ago a missionary who went to visit a Buddhist temple, was presented by the old man who showed him around with a book which contained selections which he had compiled from the sacred books of Buddhism. **A Buddhist's Testimony to the Value of the Book.** Later on, looking over the volume, the missionary discovered that this devout Buddhist had incorporated in his collection of helpful sayings, the whole of the Sermon on the Mount. No credit was given to the source from which it was derived, but there it was—rays of pure light, shining in the semi-gloom of Buddhism. And more than once missionaries have claimed to have heard Scripture passages freely quoted in Buddhist sermons, but without quotation marks. So we might say with Paul, "In every way, whether in pretense or in truth, Christ is proclaimed, and therein I rejoice, yea, and will rejoice."

In some places in our Christian land, the church of Christ seems to feel as did the Israelites in I Sam. 3:1, that there is "no frequent vision." Let any who feel this, in their Bible-reading



and Bible-study for a few weeks, try to put themselves in the place of the Japanese woman to whom it is all so new. Let them get the view point of one who is hearing for the first time, of the loving, heavenly Father,—of the reality of divine guidance and help. If they can do this, new visions of truth and duty will surely follow.

## Student Government in Capron Hall

By Mary Pauline Jeffery

“**H**OME RULE”, the Brahman was shouting from beneath the lamp-post at one of the central cross roads in the city of Madura. A group of Indian high school girls, returning from Sunday evening service in the city, heard the cry, passed a few remarks on it, and, save for those who were speculating on the government examination questions to appear in the near future, the subject made way for others concerned with the little round of interests within the walls of Capron Hall school.

But was it fit that the echo of the cry of the West should die out so quickly in Capron Hall? Should the franchise, with all that it offers of training for self-direction and self-expression, be allowed to fall among items of secondary importance to this little group of girls belonging to the very small fraction of educated Indian women? Is there no larger responsibility than mere obedience to the voice of an instructor for girls in a land where the high school age is the age at which most women become mothers? These are the questions which brought into existence the Student Government Association of Capron Hall, and helped to tide it over a faltering start in the presence of skeptical on-lookers into an organization of real significance in the lives of the young women and mistresses of Capron Hall.

In July, 1919, the first Student Government Council was elected by popular vote among the high school girls at Capron Hall. The four Sun-mothers, elected from the teachers' organization of that name, and the four Queens, representing the four Houses of

Kanthimathi, Chundra Lela, Lilavati Singh, and Pandita Ramabai, met to take council together every Tuesday afternoon at the close of school. At their first meeting, the council divided the high school girls into houses by drawing lots for their names, each class being uniformly represented in each one of the houses, so that the contests between the houses would be on a fair basis as far as age was concerned.

Subsequently, these weekly council meetings offered opportunity for the consideration of matters of school discipline. The Queens held their house members responsible for self-direction by checking them individually in matters pertaining to personal cleanliness, health and industry. The girls were marked for such things as taking forty deep breaths and drinking eight tumblers of water daily, chewing each mouthful of food twenty times, being on time at meals, observing study hour faithfully, and performing their domestic duties efficiently and thoroughly.

Some of these homely details may seem more amusing than practicable to those who have already made these essentials to health and happiness a part of their second nature. But it would not take the heart of a Fletcher to be disturbed by the speed with which a handful of rice is navigated along the alimentary canal in



Self government group, Capron Hall

India. Further, there is a tendency for the average Indian to get along with a minimum of drinking water because the securing of pure water is often an impossibility and even impure water is a scarcity in many villages! Finally, the free commodity, air, is becoming more of a problem as the Indians are taught to lay down the plough and pick up the pen, and to abandon thatched huts for solid brick and plaster houses with small windows or no windows. Doctors say that tuberculosis is undoubtedly on the increase in India to-day, especially among the educated classes.

Of course, the records taken by the Queens during the first year of student government in Capron Hall cannot be regarded as perfect. The temptation to forget the united high resolve was an ever present temptation. For example, one evening, one of the first year high school students entertained a few of her classmates by appearing before them during study hour dressed as a clown, and one of the upper secondary students—a teacher in embryo—was discovered demonstrating fancy styles of hair-dressing while perched on the common study table among her classmates in their own study room. But more experienced observers were impressed with the fact that, on the whole, the experiment justified the wisdom of the attempt to substitute the sense of individual responsibility for the eye of a supervising teacher, for there was a distinct improvement in the general deportment of the high school girls during study hours.

Among the more serious problems of discipline that confronted the council during the first year were those created by girls who broke the school rule by purchasing sweetmeats and their assorted germs from the bazaars on the streets outside the compound.

But perhaps neither Sun-mothers, Queens, nor girls could have pulled together throughout the year if discipline had been the sole activity of the council members. Competition in planning and giving house entertainments on Saturday afternoons, and contests in basket ball, rounders, skipping rope and racing served to create a healthy group spirit which practically swept away any vestige of resentment which individuals might have felt when a fellow student, perhaps younger than themselves, under the name

of Queen, was obliged to make note of their daily personal habits. The honor of having the house Queen embroider in gold letters the name of the victorious house on the green velvet banner was an added incentive to the girls to seek house distinction.

But even united action might not have been sufficient, had not the opportunity been given for supporting it with united thought and resolution. On Thursday mornings, the usual devotional service, at the opening of school, was converted into a house meeting. The girls would meet as usual in the large dormitory and take their deep breaths while calling their numbers, but after singing the opening sentence, they would break up into house groups and conduct their own devotional meetings along any line that the Sun-mother and Queen of the house might desire. Some of the houses, of their own accord, used to form prayer circles at other times during the week.

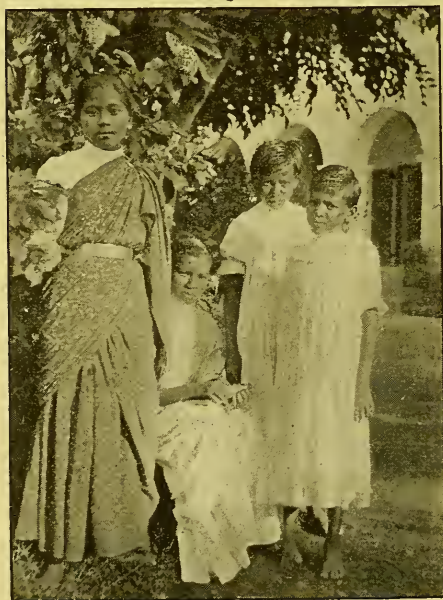
The program so far had provided for participation in no activity that lay outside of the Mangalapuram compound, and true citizens could not afford to narrow their service to their own territory. The Christian Endeavour societies were already co-operating in the support of a home mission in the village of Konganadu, and were already being pressed to contribute their mite toward the undertaking. If any more giving was to be done, it was not to be in giving more money out of their parents' pocket-books,—there must be some new line of sacrifice. The Indian girls do not chew gum,—nor do our school girls even chew the Indian substitutes for gum while they are in school! They are forbidden to go out on the streets to buy sweetmeats; where, then, could we look for the opportunity to sacrifice some hobby for others? There were two things that the girls could buy of the peddlers that came within the gates of the compound,—glass bracelets for their wrists and jasmine flowers for their hair. If further sacrifice was to be made in their lives, it looked as if it must come along these lines; so the girls commenced to save their one-pie (one-sixth of a cent) and three-pie bits to drop into their house "Jasmine Box," which consisted of a little round earthen pot with a slot made especially for receiving coins. When



these earthen pots were broken and the amounts contributed were put together, they totalled between two and three dollars for the year,—a sum which may mean more to us if we remember that the smallest Indian coin is one-sixth of our American cent.

Towards the close of the school year, the girls gave a House Government entertainment, and increased the little nucleus of the Jasmine Box contributions to \$15 or \$18 by charging admissions of four and eight cents to a two-hour entertainment! This sum the girls have pledged to making a Christmas for the little village community at Konganadu.

But there were not a few girls in the group who were really unable to spend money on jasmine or bangles, and therefore could not share in this gift of money. Was there no other way in which they could serve others? This question was discussed at a general house meeting just before the girls disbanded for the Christmas holidays last year, and many suggestions for service in



Four sisters studying at Capron Ha

their villages came to light. The reports that were made in their "Time Account Books" passed all our expectations. Many did the work, but, out of a sense of modesty, refrained from reporting it; those who did report the expenditure of their spare time at home, showed that they had discovered ways of using much of what they had learned at school by helping ignorant women with writing and sewing and cooking, by doctoring children for "itch" and other parasites of the



human body, by teaching children to read and write and play games, and by preaching to men, women or children about the love of Christ. It might be of interest to give directly to you a few records from the books that were turned it.

One girl, under high school age, handed in quite a lengthy note book which she herself had made and filled with a record which bore witness to a busy vacation. Her older sister, who was a teacher in the school, said that hitherto the child had been very reluctant to give any service in the kitchen, but that during the past Christmas holidays, she made it her chief aim in life to bar her mother from the kitchen altogether. The record for New Year's Day and the day following read:

- |         |                   |  |
|---------|-------------------|--|
| Jan. 1, | 12.00-12.30       | (midnight)—Prayer.   |
|         | 12.30- 1.00 a. m. | —Wishing (she probably means making New Year's resolves).                            |
|         | 4.00- 6.30        | —Kitchen work.   |
|         | 6.30- 9.00        | —Combing and dressing seven girls.   |
|         | 9.00-11.00        | —Went to a rich man's house and preached.  |
|         | 2.00- 3.30        | —Went by the riverside and made the girls to bath and washed their itch.             |
|         | 3.30- 6.00        | —Went for a walk and I taught them songs.  |
|         | 6.00- 7.00        | —Kitchen Work.   |
|         | 7.00- 7.30        | —Prayer.   |
| Jan. 2, | 7.00- 8.00        | —Went outside with eleven girls, and taught them some songs and breathing exercises. |
|         | 8.00-11.00        | —Combed their hair.  |
|         | 3.00- 5.30        | —Preached about American's great help.   |
|         | 5.30- 6.00        | —Teaching a new prayer for five girls.   |
|         | 6.00- 7.30        | —I made my father and mother to have a family prayer.                                |

Numerous other quotations might be given if space would permit,—one first year high school girl informed a mother of a large family about the evils of early marriage! Others talked on the evils of tobacco and alcohol.

The remarkable thing about the organization seemed to be that it did not wear out in time, and the spirit of the thing was vital enough to be contagious, for the Training Students in the Vernacular School came to the High School Council begging to be allowed to have a similar organization started among them. This was a pretty good test of the vitality of the High School Association.

## A Scene in the Streets of Madura

Described by F. E. Jeffery

“INDIA is a strange mixture of the new and old” could not be better illustrated than in the wedding procession I have just been watching in the streets of Madura. The Indians have three pastimes! One is hatching up cases to carry to courts, where the pleasurable rivalry to see who is going to win is as keen as is a game of tennis to Europeans. Then there are the religious festivals at which thousands upon thousands come to enjoy the sensations of mass gatherings, fireworks, firecrackers, merry-go-rounds, and masked clowns and religious excesses in the presence of idols. Then there are weddings! How they love weddings and wedding display! When a baby girl is born the parents can hardly wait till the time is fixed for the wedding!

At last the eagerly planned-for event arrives and among the various excesses of feasting, dressing in rich garments and decking with expensive jewels, comes the all-night procession through the streets of the town, in which the bride and groom are carried about or drawn in the gaily decorated wedding cars.

There was a sound of beating drums and the joyous trill of the Indian clarinet. I looked up the street and there came the wedding procession! It was headed by a rough country dirt cart drawn by bullocks. On the cart had been rigged a bamboo scaffold from the top of which dangled two very modern brilliant gas lamps. Following this came an elephant richly caparisoned in true ancient and Oriental style, with a great pendant of gold covering the forehead and extending down its trunk. Then came the bridal car, made especially for the occasion. It was built in the shape of an airplane, twenty feet high, and drawn by a Ford car! On top of the airplane, on a golden throne, sat the bridegroom and the ten year old bride. On either side of the airplane walked a coolie, who operated the wings by jerking them back and forth with a rope. Inside the body of the airplane a man turned the crank which made the paddles go round and one could hear a drummer

and a player on a harmonium discoursing music. This gaily decorated flying machine was followed by wedding guests riding in English carriages drawn by horses, *jutkas* (two-wheeled country carts) drawn by ponies, and carts drawn by bullocks.

At the end of the procession was a native cart drawn by bullocks and upon this cart was mounted another brilliant gas light. There was a row of coolies attending the procession on either side carrying gas lights on their heads and over all this was a constant rain of fireworks.

Note: It will be interesting to the readers of *LIFE AND LIGHT* to know that this article was written by Rev. F. E. Jeffery, the father of Pauline Jeffery, who has contributed the preceding article.



Madura Kindergarten children wearing new dresses sent by  
American children

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## Editorials

China has many sorrows, and we are apt to think an outstanding one is the havoc caused by the overflow of the Yellow River ; but this year the same great plain is already in the throes of ghastly famine not because of too much water, but too little. In the region of our Lint-sing work there was almost no snow last winter, and no spring rains, so that the drought surpasses anything that has been known for many years. For miles in every direction about Lintsing, there is practically no harvest. The grasshoppers have destroyed any grain and vegetables which started to grow. Animals are being sold for almost nothing, or are being given away ; rafters are being taken from the roofs, and the houses made bare of furniture to be used for fuel, or sold at amazingly small prices.

The scourge of cholera has been added to take a heavy toll. Schools are being closed, families are moving they know not whither, suffering horrors of separation and distress in the quest for bread. The wedding day is hastened for many a bride, that there may be one less mouth to feed. Saddest of all, little children are sold or given away, or thrown into the river. One fine little lad was offered for two dollars, and no one wanted him. Mr. Eastman feels that he can do much real good with a loan fund.

Miss Abbie Chapin of Paotingfu, China, landed in San Francisco October 9th, from the steamer "Shinyo Maru." She was the only missionary on board, being ordered home on sick leave, and a rough voyage, with its attendant ills, drained her little stock of strength to the utmost. With her was a sweet young Chinese girl coming to

**Personals.**



America for further education. Miss Chapin expects to be with her sister at Santa Paula, California, for a time.

Miss Margaret Mickey of Peking and Miss Grace McConaughy of Fenchow, Shansi, were late arrivals from China. They, too, reported rough weather most of the way and were glad enough to get on dry land once more.

E. S. B.

The Northern Branch and Home Union had a most successful day in Alameda, October 19. Idaho Branch held its Annual Meeting at Weiser; the Washington **October Meetings.** Branch at Spokane, and the Oregon Branch at Forest Grove.

Our gifted physicians at Wai, India, cannot effectually do the work for which we have sent them out unless they have more help. The call for help, insistent and repeated, has not been answered. Will not some American **Their Hands Are Tied.** nurse reading this see the great opportunity opening before her? Our Candidate Secretary, Dr. Susan Tallmon Sargent, 1522 Walnut Street, Berkeley, California, will be glad to hear from any such young woman who is interested to write for information.


The battle is on; the fighting hard, there are great gaps in our lines, and a need for reinforcements at the front. Let us sound forth a bugle call that will rally our young women to the standard of the Cross. There are millions today whose only hope of hearing of Jesus is through the lips of students now living. We must recruit students for overseas service, which requires sacrifice of the highest order on a scale commensurate with the service and sacrifice of the college men in the Great War.

The emblem pin of the young students of our union college in Tokyo is a double S signifying Sacrifice and Service. This, too, must be the motto of the members of the Woman's Foreign Missionary Society.—*From the Woman's Missionary Friend.*



## A Summer of Privilege

By Bertha H. Allen, Foochow, China

 HIS whole summer I have been trying to write to you all, but I could not seem to catch up, so decided to wait until the end of the vacation and then tell you all about it. It surely has been a big privilege to meet these fine North China missionaries and to visit in their homes. The past ten days since leaving Peitaiho Beach have been filled to the brim with interesting and wonderful experiences. We spent them in Peking, using the hospitable American Board Compound as our center for trips. When we arrived in Peking, loaded down with all our accumulated beach baskets, Miss Miske met us with rickshas and our first view of Peking was of these wide avenues stretching away in the moonlight.

Now that we have left this broad and historic place, we have memories which will last forever. Just now as I write I am on my way back to Shanghai to wait for a Foochow steamer. We stopped here last night to visit in the Tehchow compound on the way, and had our first ride, coming from the station, in a Peking springless cart, an experience we had much wanted. The first rain in months had fallen the day before we came, so the thick layer of dust on the winding cart road had been churned into mushy mud. Miss Ward sat on one side of the cart with her feet stretched along the black mule's shaft to keep them out of the spatters, while I sat on the other side. It was quite a busy experience and made us glad we were not country missionaries in North China, having to travel for days in such a conveyance!

Shanghai, Missionary Home, Sept. 18.

We have come this far on our journey and now must wait three or four days for our Foochow steamer. Our dreams have come true, for we saw the names of our four new Foochow missionaries on the register the minute we arrived here at ten o'clock last night. Dr. and Mrs. Gebhart are fine, Miss Carter seems to be a very promising girl for term service at Ponasang. Miss Rena Nutting is away for a few days, but Laura has met her and likes

her very much. Will it not be jolly to take them down on the boat with us? We are enjoying them all; we went shopping together this morning and we eat at the same table.

In Peking dear Mrs. Sheffield, who is the "mother" and inspiration of the ladies' house, took us right into their guest room. From our window we looked across the shrub-studded lawn to Dr. Goodrich's home and the Ingrams'. At our left was the fine Girls' Academy and at our right the Wilder house, while at the north center of the compound, opposite the entrance gate, was the beautiful grey brick church with its tall spire. Behind the church was the Women's School and the back gate. Going out at this gate and turning a few steps west, one comes to the sunny kindergarten room and the Training School (the girls live at the College). Turning to the east we came to the College, a most interesting and bewildering group of transformed native houses, with wisteria arbors and artistic moon gates. Here we found Miss Miner getting ready for the arrival of her girls. Two of our Foochow girls are in college this year and we had a little visit with them, taking them with us to see the Peking rug making process, which they had never seen. This Women's College is now a part of the great Union University of North China, of which Dr. Leighton Stuart is president. Miss Miner is dean of the Women's College and Mr. Lucius Porter of the Men's College.

One night we went down to the city wall and walked along it, looking down on the legation quarters on one side and on the old Chinese city on the other. Other times we visited the dingy old heathen Lama Temple, where we heard the priests going through their chants; we roamed about the old Hall of Classics with all its stone tablets engraved with characters, the ancient books in fire-proof form; we rode in rickshas by the new Rockefeller Medical plant with its gay green tile roofs which were made in the imperial kilns; we went to Sunday school at the Independent Chinese Church; we walked through the fine Methodist compound; we visited a rug factory and saw the little boys working away on their wonderful patterns, winding each separate yarn around the warp threads and cutting it off; we wandered through the shop

lined bazaar, where you could find anything you wanted from chinaware to a roast chicken.

But one of the most interesting trips was one we took with Mrs. Sheffield to an old ladies' home. This home is supported by the legation ladies and has proven a valuable means for bringing them together. As we entered the gate, old ladies began to appear from all sides, coming around corners of the native houses and bowing and smiling. With their gnarled old hands, their wrinkled old faces and their grateful smiles, they were an interesting group among their bright flower beds and clean rooms. There were fifty-one of these women who at last had found a happy home.

With Miss Cobb and Miss Hebel of Smith College, we took rickshas one day and went out west of the city to the historic Summer Palace, where we rowed on the Empress Dowager's lake, walked around the marble boat (the upper part of which is only painted wood, while the "deck" is of marble), strolled through a wonderful covered walk with different scenes painted on each cross beam, climbed two hundred steps to where we could look down over all the orange tiled palaces where we had been wandering, and out across the lake to a bronze bull shining in the sun, and in another direction to the beautiful Camel's Back Bridge. Up here we ate our lunch and tried to imagine some of the royal scenes which this spot had witnessed. From the Summer Palace we went to the Jade Fountain, which proved to be a pretty spot on a hillside where there were three pagodas and a clear spring of water. We washed some of our travel dust into the stream and again took our rickshas, this time starting back by way of the big Indemnity College. We had learned a few Mandarin words, so that, with these and a little pigeon English, we got along very nicely with our men.

*(To be concluded)*

## Field Correspondents

Mrs. H. H. Powers, of Newton, Mass., in a personal letter, writes of a unique visit to Formosa:

Our great adventure has been our trip to Formosa. It was purely a voyage of discovery. We had time to use and the way seemed closed in other directions, but both Mr. Powers and I felt a bit shaky over what it might really offer. As a matter of fact we have scarcely ever in our lives had so interesting a three weeks. The Japanese are doing wonders there. The cities have broad streets, fine government buildings, even the Chinese (Formosan) quarters are clean and sanitary. Such a contrast to all the cities in China itself. They have kept the Government too long under military control but now have a civil governor. They are doing more and more for education of the Formosans but still maintain a strict surveillance that is no doubt often irritating. But I can't much wonder that they don't care to have the present condition in China communicated to the island. Our great interest, however, was to see the country and something of the savage tribes—the head-hunters of whom we have heard so much. In this several of the officials interested themselves greatly and of course very much to our advantage. The Civil Governor himself, the active member of the Department of Aborigines, and the Prefect of the province of Nanto where our trip was to be, planned everything for us—push cars were always on hand for us—we had a guard of two police sergeants, which secured us the right of way, and no doubt contributed more to our safety than we realized for when we returned to Taihokee we learned that the savages had been on a rampage and had killed several of the border guard, and only a day or two ago there was an account of trouble right down in the region we passed through. But so far as we could see the savages were learning to be respectable citizens. We saw the children in school, a hundred of them in Musha, enthusiastic over arithmetic, etc., and in turn our police sergeant, a University of Tokio graduate and a gentleman, declared them equal to the Japanese in ability.

The country was very beautiful with thickly wooded hills and

fine mountains six to nine thousand feet high, in the region where we were. Mt. Morrison is over 12,000 but we could not see it. The vegetation is very tropical, even north of the Tropic of Cancer, which we crossed later. Tree ferns were everywhere—the trees were hung with vines that clambered to their tops and flung themselves in great festoons from one to the other. The upper hill-sides were white with Easter lilies, five and six feet tall, begonias and foliage plants grew along the way, and great blue morning glories rioted over the bushes. Our mode of travel was quite unique and goes ahead of anything—even motoring is not to be compared with it. After leaving the railroad we went by push car—a platform, some three and one-half by two feet, on four wheels running on a track eighteen or twenty inches wide. We sat in a sort of wicker work canopy that protected us from sun and rain and were propelled from behind by two coolies. On the level or up-grade we went slowly enough to be able to see everything, flowers, butterflies, as well as scenery. On the down grade the coolies jumped on, used a stick fore and aft as very effective brakes and away we went flying. I shall never forget our long coast of about ten miles down a long grade into a wonderful gorge, across a river bridge, around curves and through the fine defile, the cliffs rising high above us. We must have gone some twenty-five to thirty miles an hour.

Another day we walked through wonderful scenery where the cliffs hung with great ferns, rose high above us and the stream rushed below us, turning sharply here and there, giving us views of high mountains at either end of the valley. These gorges are spanned by swinging bridges. We crossed one that must have been 300 feet long. I have some good kodak pictures of the trip which I must show you sometime. We found very neat little Japanese inns everywhere and for a week slept on *futons* on the floor. We did not have exclusively Japanese food, however, except at one place where there were no knives, forks or spoons. But even there we could have a good hot bath and everything was clean.

A real bed, such privacy as we are accustomed to and a familiar



bill of fare did seem good however, when we returned to Taihokee (Taipeh) where there is a pretty good hotel. We were entertained at the Governor General's Palace by our English speaking official friends and at our departure presented with a great package of boxes of tea and a box for each containing nearly a pound of *camphor*—one of the Government monopoly enterprises which had especially interested us. The camphor of the world is made in Formosa. One of our rides took us up among the gardens that terrace the hills.

When we left Taihokee the platform was quite impressive with the circle of our kind hosts in their white uniforms—bowing us adieu in the true Japanese form.

**Miss Quickenden writes of a medical tour with Bible women from Aruppukottai:**

I wonder if you know that there are some parts of our station where no medical aid has reached the people for more than seven years? Before that time our doctor used to go on tour with me to those distant places once or twice a year. That is impossible now that the women's medical work in Madura has grown so large that it really needs three doctors, whereas we still have only one. She often speaks of the need in the villages and would like to go on tour herself, but as she cannot she did the next best thing in February and sent her Indian assistant with me for ten days. Grace Kennett is a fine young woman of twenty-five, an orphan brought up by Dr. Parker who sent her to medical school. She is now recognized by government as a qualified, medical practitioner and is a great help in our big, new hospital.

On this tour Mrs. Jeffery, Grace and I, one compounder and three Bible women made up our party. We camped in two good centers where we could reach a number of villages and stayed in each camp three days. The other four days were spent in traveling. I forget the total number of patients in our first camp, but I know that on the second day just over three hundred came for medicine. In one village we found two women who had been to the hospital for serious operations some little time before.

Now they were well and so pleased to see us. The fact that they had been to the hospital encouraged others to come to us.

We met some such sad cases! One young lad with a useless, withered hand because broken at the wrist and never set, eyes blinded through neglect, lepers whom we tried to persuade to go to our leper settlement, cases of cancer too far gone to even help them and many others who had been suffering for months from various troubles who could be helped if only they could have constant care and treatment for a while. Some, we hope, will go to the hospital, but only a few, I fear; it is hard to persuade them to leave their homes. In all, between eight and nine hundred people were treated and we trust much good was done. I shall probably hear something about it on my next tour with the Bible women in that district.

If we had three doctors at Madura one could sometimes be spared for the village work. Our doctor is called to cases as far north as Trichinopoly and Tuticorin in the south. How can one woman meet the needs of the women of India in such a large area? Please look at the map of India and see what it means, then pray for more doctors for our field.

Thus far I have said nothing about the Bible woman's work, but our three women sang and preached the Word faithfully to all who came to us, a number of gospel portions and tracts were distributed and at least nine hundred heard the Message, probably more. We stopped for a few hours at one village half way between our two camps. Here we got our noon meal, and while my companions were busy with the sick folk I visited some high-caste homes where a Bible woman is just beginning work. In one home I had a most interesting time. A crowd of men and women gathered and one intelligent man asked many questions. One question was, "What good shall I get from reading this book?" It was a gospel portion I had given him. The others listened well and all who could read received books or tracts. I am looking forward to my next visit there.

## Around the World with the Pilgrim Faith

Fifty-Third Annual Meeting of the Woman's Board of Missions  
Montclair, N. J., Nov. 10-12

THE fiftieth birthday of the Philadelphia Branch of the Woman's Board, now divided into the Pennsylvania and New Jersey Branches, was the occasion of one of the outstanding annual meetings of the Board. The natural setting of beauty in hill and lingering autumn glory against the deep blue of the "brooding sky" was intensified by the wonderful edifice in which the meeting was held, the new building of the First Congregational Church, affectionately known to all the people of that vicinity as "Dr. Bradford's church." The background of those high Gothic arches, the solemn music of the great organ, the chaste and fitting decorations, were hourly enhanced by the atmosphere of thoughtful and generous hospitality, which left no minutest detail unattended to. The care in luxurious homes of such hostesses will remain an abiding memory. This spirit of welcome found expression, too, in the greetings so simply and sincerely expressed by Mrs. Frederick D. Greene, president of the New Jersey Branch, while the loyalty of the past which made possible such a present breathed through the historical paper presented by Miss Emma L. Bridges of Westfield, N. J., for twenty years president of the Philadelphia Branch.

Small wonder that amid such surroundings the poetical instincts of the speakers should be aroused. It would be interesting to gather a sheaf of the quotations used and bind them for a garland of memory, were that possible. The devotional spirit, too, made ready response to the strong presentation of spiritual truth as Dr. Jay T. Stocking, pastor of the Upper Montclair Church, led the daily periods of meditation and prayer. He chose the theme of the meeting, "Around the World with the Pilgrim Faith," for his threefold appeal—for a recognition of the obligation to make the Christian faith a messenger faith, for the spirit of Love in the ratio in which God loved the Son and the Son loved His own, and for the assurance in each heart of the Divine

assistance in the gigantic task; "the eleven *and* Jesus," the wisdom, power, love of each Christian, *plus* the Almighty Presence of Him who has promised to be always with those who are "going God's way." From these devotional services alone well might great power go forth from this Montclair gathering. The total registration, including twenty-one missionaries and other guests, was 312. Nine Branches had full delegations and several others lacked only one member, every Branch except the distant Southeast having representatives.

#### THE PROBLEMS OF THE TREASURY

Much interest and concern centered in the financial status of the year, and a conference of Branch Presidents and Treasurers was held Tuesday evening preceding the opening of the meeting. At this time the relation of the Board to the Congregational World Movement was discussed and a Committee from the Branches appointed, of which Miss Edith Woolsey, of New Haven, was chairman. At the business session on Thursday morning this Committee presented the following resolutions which were adopted:

*Voted:—That for the year 1921 we make our appropriations considering pledges to the Congregational World Movement on the same basis as cash, making due allowance for non-payment of pledges.*

*Voted:—That in this respect, with faith in our Leader and in our women, \$47,500 in pledges to the Congregational World Movement, not paid before October 18, 1920, be considered as cash. (This makes a total of approximately \$71,000 from the Congregational World Movement.)*

The Treasurer's Report will be found on page 581. We are very glad to report that the contributions from Branches for regular work were \$197,564.07 or a gain of \$22,619.82 over last year and an increase of almost fifty-four per cent during the three years since the Jubilee. The amount on hand for 1921 appropriations is \$122,852.55, or \$19,645.43 less than for 1920 appropriations, but the \$47,500 to be added by the vote regarding the



C. W. M. pledges more than corrects this loss. After the missionary salary list for 1921 has been cared for, however, there will remain only sufficient money to make the appropriations for work on the 1920 basis, whereas the closest estimates from the field call for at least \$25,000 more than given for this purpose in 1920.

Two legacies of special interest were received during the year, one of \$1,883 from Miss S. A. Closson, so long at Cesarea, and one of \$1,200 from Miss Sarah Stimpson of West Africa.

#### THE RETURN OF THE TRAVELERS

A rather unusual feature was the presence of a number of returned travelers. We had, for instance, two of the same name. Mrs. Robert M. Woods, President of Hampshire County Branch, is just home from a year in India, where she went with her daughter Frances, one of our new missionaries in Ahmednagar, and where she had visited her two sisters and two brothers. Her story of "Hannah," the mother who consecrated her son "Samuel," the father of this missionary family, Rev. Samuel Fairbank, was both mirth provoking and tear provoking. Of a different type was the address of Mrs. Robert A. Woods of South End House, Boston, who has recently returned from a study of Social Service in the Foreign Field, and who told of many ways in which this "little sister" of the educational and evangelistic work might be made to help the overburdened missionaries and to gain access to



Miss Willard  
Marsovan



Miss Blakely  
Marash



Miss Riddle  
1920



the homes of the people, as the social workers make a study of childhood and of the deep poverty of the people, and try to live with the mothers and children in the poor little homes and show them how to "do things." Miss Calder's service on the Deputation sent out by the Federation of Woman's Boards bore fruit in two inspiring addresses, one from the view point of the Home Base, and one an earnest "Tribute of an Eye Witness" to those "lone soldiers" on the mission field who are achieving a "humanly impossible task" because they are stubbornly and hopefully warring against the entrenchment of ignorance, of misery and of selfishness.

The Foreign Survey of the year's work is to be secured from the Board Rooms and will give in some detail what Miss Lamson's fine presentation of "The Wonders of His Grace" could barely hint at—the accomplishment of the year on the field.

#### MISSIONARY EDUCATION

Under the topic "The Church of Some-day," Miss Seabury, Secretary for Young People's work, brought the cheering word of progress in the fundamental part of the Board's work of which she is the wise and popular leader. While the giving of money is not by any means the primary aim of the work among the children and youth, it certainly is an indication of increased knowledge and interest. To know, as Miss Seabury reported, that in 1920 the gifts from all the junior sources totalled \$25,369, a gain of \$6,591 over last year's giving, and that in the department of Church Schools, where missionary education is being especially stressed, 505 schools have contributed to the Woman's Board as against 389 last year, is certainly basis for encouragement and renewed effort. But get the whole story from the Home Base Report, as printed and distributed, and any undue elation will be checked as we consider the "much ground still to be possessed." The Board was fortunate in the presence of Secretary Herbert W. Gates of the Congregational Education Society, whose friendly and stirring address gave much light to perplexed leaders as did his well-attended conferences on Methods of Missionary Educa-

tion between the sessions. A Girls' Rally and supper at the Watchung Avenue Church was attended by about one hundred and fifty and was one of the most enjoyable of all the sessions, both because of the audience and of the sparkling missionary speeches. Miss Seabury knows well how to "skim the cream" for her special programs, yet never leaves "skim milk" for the grown-ups. Such is the richness of the missionary *menu*!



Mrs. Frame  
Peking

#### A DISTINGUISHED GUEST

The presence of Miss Eleanor MacDougall, president of Woman's Union Christian College, Madras, was a rare pleasure. Miss MacDougall, who is a graduate of the University of London, and who has also done post-graduate work at Cambridge, England, an unusual distinction for a woman, has a delightful personality. Her address, "Lighted to Lighten," an urgent plea that this small nucleus of Indian women might have "room to grow," that they might have the very best Christian training for their future service of church and state, was full of charm as well as inspiration. At the same session our own Alice Browne Frame, a member of Yenching College faculty, Peking, told us what the Chinese girls can do and dare in order to secure a higher education, and of how all these graduates are ready to sacrifice in order to "make a new China." A Plan for an International Christmas Gift to aid the seven union colleges on the foreign field, just launched by the Joint Committee of Union Colleges, was presented after these addresses.

#### OUR STANDARD BEARERS

The missionary addresses were of an unusually strong and appealing nature, both from the personality of the speakers and the unprecedented world conditions concerning which they brought us news. Beginning with the impassioned request—or shall we say demand?—of Dr. Frank C. Laubach of Cagayan, that the Woman's Board would enlarge its work in the Philip-

piners and supply the "irreducible minimum" of workers necessary to "pierce the Achilles' tendon of the heel of Islam among the Mohammedan Moros," through to the last word of Miss Hastings' picture of the "Pilgrim qualities" of the Uduvil students, there was a succession of heart-pulling pleas for enlarged maintenance and proper staffing of the schools, hospitals, and forces of evangelism, which would have made immediate increases assured had the listeners held in their hands the balance of power. "Talk about self-expression being a necessity for children," said one uncalled attendant, "I felt as if my heart were being torn out by the roots as I listened, but what can I do about it?"

One by one the high-hearted missionaries from India, from China, and from Turkey—O, most of all perhaps from Turkey,—told simply, with no effort at rhetorical effect, the story of their years at the front. From India we had Miss Mary T. Noyes, principal of Capron Hall Girls' School, Madura, quiet and dignified, as she told of the work of the students in homes and evangelistic meetings and the motto "each one teach one" which sends them out to be messengers of the Pilgrim Faith to the Tamil homes about them; Mrs. Theodore S. Lee, now "one of us," with her rich inheritance of the Hume traditions and her missionary



Mrs. Lee  
Associate Secretary  
Woman's Board of  
Missions



Miss Jeffery  
Madura

years in Satara, making us see the quest of the women of India for bare existence, for real prayer, for love,—as they grope after a faith which has at its heart as truly as Indian skies reveal the true Southern Cross, the cross of Jesus Christ! And Pauline Jeffery, a missionary daughter, giving up for a time her work among "The Sandals and the Saffron Robes" of India's castes that she may take a medical course and return better equipped to serve them. From China came

the "Children's Pilgrim," Carolyn Sewall, bringing home "two strong convictions, that China's greatest need is for Christ, and that Christ is sufficient for China's need and for all the world"; also another first furlough missionary, Stella Cook from Foochow, who pleaded that China might have "America's best, made clear to her through love which would teach her to sacrifice."

The missionaries from Turkey, singularly enough, both exemplified the close relation of the Woman's Boards—Miss Ellen M. Blakely, who is supported by the W. B. M. at Marash Girls' College, a school of the W. B. M. I., and Miss Charlotte R. Willard, supported by the W. B. M. I., as principal of the Marsovan Girls' School, always under the care of the W. B. M. Miss Blakely, who has long been in charge of the Marash school, stayed through the war, amid scenes of peril and misery which are unreportable, but she, like all her colleagues, brought a sad, triumphant story of victory for Jesus in the hearts of the students who served enemy and friend alike as they assisted the Near East workers. The undying hopefulness of the Armenians was illustrated by an incident of a pastor who, having lost for the third time all his earthly possessions, remarked, "Never mind, we shall pick up again—we always have!" It was a peculiar joy to have Miss Willard with us—the W. B. M. I. having generously relinquished their right to her in favor of our meeting. Her masterly review of the war years, with the well-known story of the marvelous preservation of her Marsovan girls, gripped her audience. Her summing up was that the "Turks want the fruits of Christianity, but not the roots," and that it is for the Congregational Christians so to support the missions of Turkey that the roots shall be implanted in the hearts of the Moslems, in this day of opportunity which may never come again. A little sidelight on the isolation of those war years was thrown out casually as Miss Willard said that for two years they were absolutely without news from the outside world through the printed page except for a stray copy of the *Ladies' Home Journal*!

The masculine element was not lacking at this woman's con-





Dr. Hugh Gordon Ross

vention. At the meeting Wednesday evening Dr. Hugh Gordon Ross, pastor of the First Church, Pittsfield, Mass., brought a ringing call to Christians to regard the compelling obligation for missions, not sparing his fellow pastors who do not use the pulpit for missionary propaganda. On Friday morning Dr. Cornelius H. Patton, who claimed to be "a bit of fruit plucked by the American Board from a twig of the Philadelphia Branch, to which he was related both by birth and marriage," thrilled all who heard him by the challenge

which he brought from the fields recently visited, urging the home constituency to meet the day's opportunity by sacrificial giving and a real willingness to surrender self for this service, never more gloriously hopeful than today.

In the closing moments of Friday Miss Grace Riddle of Baltimore was commissioned for work in Turkey. Miss Riddle was welcomed to the service of the Board by Miss Anne L. Buckley, associate secretary, in a few well-chosen words, while Miss Willard gave the right hand of fellowship, as she well could, to the field; Dr. Patton presented the commission, and Mrs. A. J. Lyman of Brooklyn offered the prayer of consecration.

#### A CHANGE OF LEADER

Like a minor note through these uplifting days ran the thought that Mrs. C. H. Daniels, whose presiding was marked with her accustomed serenity and strength, was about to retire from her



office. At the reception given by the Upper Montclair ladies to officers and delegates, the loyalty of the Branches found expression in a felicitous speech by Miss Grace Perry, president of the Berkshire Branch, who presented a gift of over \$1000 as a token of the appreciation and affection of the constituency. Additions to this amount have since been received. At the closing session, Miss Clara Bodman of the Hampshire County Branch offered the following resolutions which were unanimously adopted:

"Into one of the most uplifting annual meetings of the Woman's Board has come a keen sense of loss in the resignation of the president whom for fourteen years we have loved and honored. Mrs. Daniels has been a remarkable leader. To the public meetings she has brought great dignity and skill. With her clear thinking, her wise judgment, her steadiness, her patience, the calm of her own soul, she has steered our boat through sometimes troubled waters and always to the right port.

"We, delegates of the Woman's Board, wish to put on record our appreciation of the broad vision which has seen the task, and of the faith and enthusiasm which has grappled with it; our gratitude for the quiet sense of humor which has always cheered and never hurt; our admiration for the practical wisdom which has not shrunk from humdrum details or wearied of the routine which has filled the days to overflowing. We remember the lavish giving of herself, her courage in taking up tasks without faltering when her own sorrows were heavy.

"Most of all we cherish her leadership in spiritual things, her abounding faith, her dependence upon prayer, the secret and source of her power. She has looked unto Him and is radiant, and in that radiance we are profoundly grateful to have shared. In her the Faith of our Fathers is living still."

The President's mantle fell on the shoulders of Mrs. Franklin Warner of White Plains, New York, who upon announcement of her election accepted in a winning address which assured the Branches of her desire to "sit down beside them and help them work out their problems," concluding with the words, "I can

only say in return for this mysterious faith which has impelled you to choose me as your leader, that 'I remain, dear madam, your obedient servant.'" Mrs. Daniels will remain with the Board as a director. Other changes were the choice of two new vice-presidents, Mrs. C. H. Mix of Worcester, and Mrs. W. H. Medlicott of Auburndale, Mass., and the addition of four new members to the Board of Directors, Mrs. George E. Cary of Bradford, Mass., Mrs. William Horace Day of Bridgeport, Conn., Mrs. William G. Frost of Montclair, N. J., and Mrs. Hayward P. Rolfe of Auburndale.

Among the delightful social enjoyment of the days must be noted the supper and evening's entertainment provided by the Upper Montclair people, at which a telling dramatic sketch, "At the Crossroads of the World," was presented under the direction of the Woman's Missionary Union of that church.

The Board will meet in 1921, with the New Haven Branch, "the second daughter," which is already laying plans for a fitting celebration of its Fiftieth Anniversary.

A. M. K.

Note: Although Mrs. Warner, the Board's new president lives in White Plains, New York, she plans to attend the monthly meetings of the Board of Directors and to serve on several standing committees. At the meeting of the Directors on November 15 Mrs. Everett E. Kent of Newton, Mass., was elected chairman of the Board of Directors, an office which carries with it, according to the By-laws, the chairmanship of the Executive Committee.—*The Editor*.

## The New President of the Woman's Board of Missions

(Continued from page 534)

She is now a member-at-large of the Congregational Church World Movement Committee of One Hundred. Mrs. Warner is a very pleasing platform speaker, having the voice and personality necessary to address large audiences, and for the past three years she has been speaking on an average of at least three times a week before gatherings large and small on the subject of Foreign and Home Missions.

Prayer  
at Noontide



Encircling  
the Earth

## The Heart of a Gift

The accompanying Christmas message closes the series of helpful articles which have been appearing in the department of the Council Page written by our retiring President. It beautifully expresses the desire of all Christian hearts at this season. We are glad that we may look for other contributions from time to time from Mrs. Daniels' pen, even though they may not appear on the Council Page.—*The Editor.*

**I**T is sure to be there in every gift—a heart at the centre. When the three Magi opened their treasures and selected the choicest,—gold, frankincense and myrrh,—to offer the baby Christ, they were seeking to express the joy of an old hope realized and adoration for the holy child in whom they saw the realization.

We can imagine Mary, sweet wonder in her face, thanking these earnest strangers as she took the gifts the baby hands could not hold. We fancy that she laid them away, carefully wrapped, somewhere in the Nazareth home, and one day, when her boy was old enough to understand, showed them to him and told their story. Perhaps, at length, the boy put the little packages among his own treasures, taking them out now and again to finger and dream over, each time, as he grew older, seeing more deeply and more clearly into the heart of his wonderful birthday gifts. They were costly things of themselves, that shining gold, those fragrant spices. But infinitely beyond their intrinsic value was the worth of the fact that they had been brought long, wearisome miles just to honor him, a baby in his mother's arms. What did it mean?

When the boy became a Master and developed into the full comprehension of His kingship and kingdom, perhaps He thought of the Wise Men from out the East as the vanguard of a great unseen multitude for whom He was giving His life. "Other sheep I have which are not of this fold, them also I must bring and there shall be one fold and one Shepherd." And so, thinking yearningly, the imagination of the Savior may easily

have transformed the cherished treasures into the heart-hunger of a world in quest of Himself and joy that He was found.

#### THE HEART OF OUR CHRISTMAS GIFTS

With such an origin, how expressive of fine feeling might naturally be our presents to one another in the glad, sacred season of Christmas! Sadly we realize that the brightness of the ideal has been dimmed by the corrosions of carelessness, extravagance and worry. Even many of us who long to honor the Master on His birthday have been betrayed at times into ill-becoming pride and hurry. We know how the young wife felt who exclaimed, "So many relatives have accrued to me—and all my own besides,—how can I remember them all at Christmas! I simply can *not* afford it!"

"But why try?" asked her friend.

"Because they will give me something, everyone of them, and how queer it will look for me to do nothing!"

The suggestion of "cards" was received with scorn. "They simply do not fit those particular people," was the finality. Will the perplexed young woman find a way out and yet save herself from extravagance, scramble and heartless giving? Why not, in such cases, make use of simple truth at the heart of a personal letter? The expression of sincere well-wishing and a discriminating word dropped in, pertinent to the special condition of the acquaintance or relative, will often carry a warm, sympathetic touch which is a refreshing change from gloves and handkerchiefs, fancywork and silver. As for the kernel within, "I cannot afford gifts this year," we may rely upon Truth to go her way with beautiful dignity and leave the sender with an abiding satisfaction of self-respect.

With all our travesties as we have followed the example of the Wise Men, the custom of Christmas giving has done incalculable good to the world. It has released noble feelings by showing the channels through which they might flow to relieve body or soul.

"THE GREATEST OF THESE IS LOVE"

A little girl sat at her mother's knee trying to sew.

"I want to make a little pin cushion," she said, "for Mrs. D—— (her Sunday School teacher) but I can't give it to her," and the childish voice trailed disconsolately; the needle with its tied-in thread lagged.

"Why can't you give it to her, my child?"

"'Cause it isn't Christmas nor her birthday nor anything!"

"But we do make presents sometimes when it isn't Christmas nor birthday." A new interest dawned in the uplifted face, a question spoke in her eyes.

"How can we, mother?"

"We can give a present any time just because we love a person. One day a woman came into a house where Jesus was eating dinner and brought Him a present of very sweet-smelling perfume. It was not His birthday, but just a plain, common day. Jesus was happy about it and He told the people with Him that the woman had brought this nice perfume because she loved Him very, very much." The little mind which was ever reaching out for a "reason" grasped delightedly at the new idea.

"A love-present, mother—my pin-cushion can be a love-present!" And so it went on its mission, supposedly stuffed with bits of wool cut fine, but *actually* filled to bursting with the genuine love of a child.

When the Christmas list is made out this year, including the dear ones for whom it is a joy to provide, and the "relatives" who are difficult, suppose we insert the "Name that is above every name" and plan for Him the kind of gift He would like. It will be a very individual sort of offering, not the same from you as from me. Because of intimate communings which my soul—your soul—has held with its Greatest Friend, I know what I ought to give Him—you know what you ought to give Him. It may be a Holy Purpose, resolved after struggle; perchance Confession with Tears; another will have wrought a Rose-lining for Sorrow; some will be able to offer Gold for the Kingdom. Whatever the soul-stuff of which we construct our gift, let but Love glow at the heart and the dear old Day-of-days will be the sweeter both for our Lord and ourselves.

M. L. D.



## Our Book Shelf

*Jewels From The Orient.* By Lucy Seaman Bainbridge. Fleming H. Revell Company, Publishers. Price, \$1.00.

We first became acquainted with Mrs. Bainbridge through her "Round the World Letters" and later in her "Helping the Helpless in Lower New York." A pupil of Mary Lyon's, she early became interested in foreign missions and could visit mission fields intelligently when she took a two years' trip with her husband and son.

More recently she made a second tour of the world. The sketches in this book are made up of incidents that came to her attention among native Christians in India, Burmah, China and Japan. They might be used to enliven a missionary meeting.

*Reminiscences of Daniel Bliss.* Edited and supplemented by his eldest son. Published by Revell Co. Pp. 259. Price \$2.25.

This is the remarkable life story of a very remarkable man. In the comparative leisure that followed his retirement from the active presidency, Mrs. Bliss persuaded her husband to write his reminiscences for his children, grandchildren, and great-grandchildren. This is a very felicitous combination. It has recently been done in the biography of Rev. David O. Mears. All his early life on the farm and even his college and seminary days, are largely autobiographical. After his marriage in 1856 and his voyage to Syria as missionary, the record is enriched by graphic letters written to home friends by Mrs. Bliss, who was a worthy companion of her husband in his intense, self-sacrificing life. Several chapters are devoted to her account of their missionary life in the Lebanon and then comes a memorable account of the founding of the famous college at Beirut. This account was prepared by Dr. Bliss himself, as well as the succeeding chapter on "The College President." Missionary experts well know how closely identified the Hon. William E. Dodge and his family have been with Beirut College ever since its first inception, but it is most interesting to learn all the details from Dr. Bliss himself. The son, who edits these reminiscences, tells us that "During his thirty-six years in the active Presidency, Dr. Daniel Bliss had

seen the evolution of the College from a group of sixteen students, housed in a few rooms, to a body of six hundred twenty-six men and boys divided among five departments,—preparatory, collegiate, commercial, medical, and pharmaceutical,—and taught by forty professors and tutors. Over half of these were Americans, the medium of instruction having been entirely changed from Arabic to English when the institution was about seventeen years old." This college has been brought to our sad attention within the last few months by the death of the President of this college for the past eighteen years, Dr. Howard S. Bliss, the son of Dr. Daniel Bliss. Many of us remember his remarkable article published only a few days before his death in the May *Atlantic Monthly* entitled, "The Modern Missionary." Professor A. D. F. Hamlin of Columbia College says of this article, which has been republished in the Envelope Series by the American Board, "No more convincing, powerful and eloquent apologia of the missionary enterprise has been published in recent years." G. H. G.

*Everybody's World.* By Sherwood Eddy. Published by George H. Doran Company, New York. Price \$1.60.

Mr. Eddy frankly acknowledges his indebtedness to Lloyd George for the phrase which furnishes the title of this most rewarding book. But it is Mr. Eddy's own keen observation during frequent and long journeys, his wide knowledge of the history of races and governments, and his wonderful memory for and apt application of statistics which make his book so rousing.

The first chapter is on "Everybody's War." In its few pages we are made to realize the background and the progress of the war, the problems following it, and are given a glimpse of the ideals the author advocates for their settlement.

Other chapters consider in detail the several Eastern countries and their futures—perhaps the most interesting studies being those on Russia, her appeal and her hope, and on the awakening of India. Mr. Eddy's fifteen years residence in the latter country, although some years have passed since, gives him an ability to understand the Indian situation such as few Americans possess.

His survey of the "New Near East" is also graphic and convincing; while the chapters on Japan and China contain a wealth of valuable information for students, or statesmen, just now. The book closes with a telling statement of Anglo-Saxon responsibility and some searching questions as to what we as a nation and the reader as an individual will do to bring in social justice for all, to secure the democracy of nations and the rights of the unprivileged classes, in short, to become an active, helpful part of Everybody's World.

FLORENCE S. FULLER.

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### A Word of Thanks

When a surprise has been arranged it is a satisfaction to have the surprise feature succeed. This happened at Montclair when the unsuspecting victim was led forward and garlanded. "Still the wonder grew." A small envelope, all unconscious of its large mission, was placed in her hands to the accompaniment of gracious words which were like "apples of gold in network of silver."

Will each and every friend throughout the Branches who shared in this token accept a written expression of my gratitude, since I am unable to see all face to face?

The glow of love at the heart of the gift has brought such a glow to my own heart as never will burn out.

MARY L. DANIELS.

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### Church Schools

See the notice of our new graded missionary material on the back cover of this magazine. Get a set and try it this year in your School. It will be a splendid aid in the building of world citizens among our boys and girls and young people.

## Junior Department

### New Opportunities for Christian Service in the Near East

CHRISTIAN ENDEAVOR TOPIC, DECEMBER 26, 1920

Heb. 11:32; 12:2; 1 Cor. 16:9

Paul, the great missionary, was constantly finding open doors to new opportunity and the fact that obstacles and adversaries were in the way only seemed to give zest to the enterprise. The Near East is one great open door and the recital of its tragedies would present another witnessing of faith like the roll of honor in Hebrews 11.

*Claims Upon Us.* It is a strong claim upon our sympathy and attention that the Near East, the source of our own faith, still holds so many who have loyally maintained their faith. If the Armenian Christians, with the imperfect conceptions of Christianity which they retain, can hold to that in the face of such persecution, we of enlightened America shall present a sorry spectacle if we fail them at such a crisis.

*Their Need, Our Chance.* It is in no cold-blooded spirit that we recognize the opportunity which the need of the Near East gives to us for a practical Christian ministry. After the Armenian massacres of 1894-96 thousands of orphans were put into the care of Christian missionaries and received training that probably would not have been possible under normal conditions. The opportunities for such service are multiplied today. Not only the children but adults, practically a whole nation are dependent.

*What They Need.* (1) They must have food, shelter, and clothing, or die. The manner in which these come to them from Christians in other lands will help to shape their conceptions of real Christianity. (2) They need the ministry of healing. Even in normal times the scarcity of doctors, the ignorance of modern methods of sanitation and medicine, the lack of hospitals and nurses, present a strong appeal for aid. How much more in these days of misery following the war, with every disease-breed-



ing agency heightened in power and the means of combating it lessened. The work of such men as Dr. Shepard of Aintab is a new revelation of the Christ to Christian and Moslem alike. (3) They need education. The final solution of their most pressing problems will never be reached except as it comes through the wise guidance of their own leaders trained in the principles of fairness, justice and good will. We must strengthen and develop the work of such institutions as Robert College and the Syrian Protestant College at Beirut and the many schools and colleges throughout the country that are preparing young men for these institutions of higher education. (4) The women need help in finding new life. The old seclusion of the harem is passing. Women dare to appear with unveiled faces upon the public street. Whither shall this liberty lead them? To make it safe, we must multiply such influences as are exerted in the schools for girls and the American College for Girls at Constantinople. (5) They must have our sympathetic help as a nation. In the present confused state of international affairs, it is not easy to see just where or how we can be most helpful. One thing is certain, however, we cannot relapse into selfish indifference to their need without dishonor and without forfeiting all claim to being a truly Christian nation.

*Barriers Breaking Down.* One of the most significant aspects of the great war, so far as Christian work in the Near East is concerned, has been the collapse of Islam as a politico-religious system. The Holy War failed to materialize and the attempt to invoke it only served to advertise the weakness of Mohammedanism. Moslems have been shaken out of their lethargy and isolation. They have come to know Christians better and the contact has not always been disagreeable. This is another open door, but let no one imagine that Islam is on the verge of becoming Christian. The recognition of their weakness is spurring them to renewed missionary activity in some parts of the world. Christianity must prove to the Moslem that it can really offer him something better than Islam. Such evidence is given in the practical ministry noted above.



References for further reading: *Everybody's World* by Sherwood Eddy; Chapter II *The Near East: Crossroads of the World* by Hall; *The Christian Approach to Islam* by James L. Barton, especially Chapters 16, 20 and 21; *World Facts and America's Responsibility* by C. H. Patton, pp. 33-38, 98-100, 124-132; *Pen Pictures of the Siege of Aintab* by J. E. Merrill (Envelope Series, A. B. C. F. M. October 1920); *Shepard of Aintab* by Alice S. Riggs; *Masoud, the Bedouin*, by Alfreda P. Carhart, and files of the *Missionary Herald*, *World Outlook* and *Missionary Review of the World*.

## Woman's Board of Missions

MRS. FRANK GAYLORD COOK, Treasurer

Receipts, October 1-18, 1920

Cong'l World Movement, 3,675 00  
 Friend, 850; Friend, 18; Friend,  
 15; Friend, 3; Friends,  
 1,341.88; F. S. F., 10, 2,237 88

### MAINE

*Eastern Maine Branch.*—Mrs. J.  
 Gertrude Denio, Treas., 347  
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 port, S. S., 2 95

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 George F. Cary, Treas., 396  
 Congress St., Portland. Friends,  
 1000; Albany, Aux., 1; Bridg-  
 ton, Aux., 20, C. E. Soc., 10;  
 Bridgton, North, Miss Eudora  
 W. Gould, 10; Cape Elizabeth,  
 Spurwink Ch., Aux., 10; Ken-  
 nebunkport, Aux., 20; Norway,  
 Aux., 20; Otisfield, Aux., 2;  
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 100. Second Parish Ch., Aux.,  
 10.50, St. Lawrence Ch., Aux.,  
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 Hayes Ward, 10, Aux., 55.50;  
 South Portland, Miss Sadie  
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 Marion P. Dana, 1, Miss Fannie  
 Merrill, 1, Aux., 25.75, 1,342 75  
 1,345 70

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 cord, Miss Margaret F. Stevens,  
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 5; Sullivan, East, Union Ch.,  
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 O. Lane, Treas., 55 Cliff St.,  
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 and Miss. Soc., 15; Bennington,  
 Off. at Ann. Meet., 60.27; Brat-  
 tleboro, West, Friend, 10; Jef-  
 fersonville, S. S., 3; Post Mills,  
 Mrs. C. E. Douglas, 5; Saxtons  
 River, At Home and Abroad  
 Club, 17.80; Woodstock, Miss  
 Elizabeth Billings, 800, 911 07

### MASSACHUSETTS

Friend, 300 00

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 Treas., 24 Ashland St., Melrose  
 Highlands. Andover, Miss Jane  
 B. Carpenter, 15, Free Church,  
 Aux., 65, S. S., 2.08; Billerica,  
 Aux. (25 of wh. to const. L.  
 M. Mrs. John M. King), 40;  
 Chelmsford, Aux., 40; Lowell,  
 Miss Linda A. J. Richards, 5,  
 Eliot Union Ch., Aux., 50,  
 First Ch., Aux., 250, Highland  
 Ch., Miss Helen Buttrick, 25,  
 Mrs. Clara G. Buttrick, 25,  
 Aux., 90.50; Medford, Mystic  
 Ch., Aux., 48.50; Melrose,  
 Friend, 10, Aux., 270; S. S.,  
 C. R., 6; Melrose Highlands,  
 Ch., 133.10, Woman's League,  
 127.50; Methuen, First Ch.,  
 29.92; Montvale, Jr. C. E. Soc.,  
 17; North Andover, Aux., 12;  
 Reading, Aux., 256.93, C. R.,  
 4.97, Light Bearers, 13.10, Phil-  
 athea Class, 25, 1,561 60

*Barnstable Association.*—Mrs.  
 Charles Davis, Acting Treas.,  
 South Dennis, Dennis, Union  
 Ch., 5 00

- Barre*.—Miss Grace C. Foss, 10 00
- Berkshire Branch*.—Miss Mabel I. Mills, Acting Treas., 328 North St., Pittsfield. Branch expense account, 50; Friend, 25; Adams, Northfield Corner Cl., 10; Hinsdale, Ch., 14.02; Housatonic, Ch., 15, S. S., 10; Middlefield, Aux., 15; North Adams, O. J. S., 10; Pittsfield, First Ch., S. S. 51.75; West Stockbridge, Aux., 10, 210 77
- Essex North Branch*.—Miss Harriet J. Brooks, Treas., 68 Webster St., Haverhill. Haverhill, Centre Ch., 36.60; Jr. C. E. Soc., 12; West Newbury, Second Ch., S. S., 2, Jr. S. S., 5, 55 60
- Essex South Branch*.—Mrs. Lawrence Perkins, Jr., Treas., 27 Chase St., Danvers. Beverly, Dane St. Ch., C. R., 9, Immanuel Ch., Aux., 26.10; Second Ch., Woman's Union, 48.80; C. E. Soc., 5, O. J. S. Girls, 5; Washington St. Ch., Aux., 50; Boxford, Aux., 67.41; Cliftondale, Aux., 64.50; C. R., 10; Danvers, First Ch., Aux., 24.15; Essex, Aux., 63.30; Dau. of Cov., 13; Lynn, Central Ch., Woman's Guild, 71.87; Life Member, 2, Miss C. M. Tribone, 5, Miss L. S. Sears, 5, Miss C. F. Brock, 15; S. S., 15, First Ch., 28.05, Aux., 15, Miss Maud Newhall, 5; Lynnfield Centre, Aux., 21.15; Manchester, C. R., 13; Middleton, Aux., 33; Nahant, Aux., 31.92; Peabody, South Ch., Jr. C. E. Soc., 5; Salem, Mrs. T. T. Munger, 100; Crombie St. Ch., Aux., 117.81; Tabernacle Ch., Friend, 10, Woman's Assoc., 269.13; Saugus, Aux., 17; Swampscott, Aux., 76; Topsfield, Aux., 60, 1,302 19
- Franklin County Branch*.—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Buckland, Prim. S. S., 1.29; Conway, Aux., 32.50; Deerfield, Aux., Miss Lucy E. Childs, 3; Deerfield, South, Prim. S. S., 6.50; Greenfield, Second Ch., Aux., 70; Montague, Aux., 6; Northfield, Aux., 25, S. S., 21.59; C. R., 22, Beginners' Dept., 8.50; Turner's Falls, Aux., 5, 201 38
- Hampshire County Branch*.—Miss Harriet J. Kneeland, Treas., 51 Harrison Ave., Northampton. Friend, 75; Amherst, Second Ch., 25; Chesterfield, Aux., 35; Cummington, Village Ch., 33; Easthampton, Mrs. Fargo, 25; Greenwich, Aux., 27.33; Hadley, Aux., 50, Inc. Randall Fund, 25.45, S. S., 6.19; Hatfield, Aux., 59.15, C. R., 6.94, O. J. S., 8.91; Northampton, Edwards Ch., Aux., 180, First Ch., Miss Edna Johnson, 1.50, Aux., 263.50, C. E. Soc., 5, S. O. S., 5, Smith College, A. C. W., 43; South Hadley, Mt. Holyoke College, Y. W. C. A., 650; Westhampton, Aux. (prev. contri. const. L. M. Mrs. John Norris), C. E. Soc., 10; Worthington, Aux. (prev. contri. const. L. M. Miss Besse A. F. Ames), 1,536 97
- Holden*.—Mr. James R. Childs, 10 00
- Lancaster*.—Mr. Dwight Goddard, 200 00
- Middlesex Branch*.—Mrs. Mabel J. Robinson, Treas., 15 Grove St., Natick, Mass. Dover, Aux., 10; Framingham, Grace Ch., Aux., 94.80, Jr. Dept. S. S., 3.33, Pro. Christo Guild, 50, Plymouth Ch., Aux., 19; Hudson, Aux., 10; Lincoln, Aux., 46.80, C. R., 5; Marlboro, Aux., 88; Northboro, Evang'l Ch., 39.77; Saxonville, Edwards Ch., Ladies, 20; Southboro, Aux., 22; Sudbury, Woman's Aid, 9; Wellesley, Wellesley College, Christian Assoc., 250; West Medway, Second Ch., Aux., 5, Prim. Dept. S. S., 5, 677 70
- Norfolk and Pilgrim Branch*.—Mrs. Elijah Ball, Treas., 136 Marlboro St., Wollaston. Friend, 25; Abington, First Ch., Aux., 1.50, S. S., 4.02; Braintree, Aux., 20; Easton, Philathea Cl., 10; Hingham, Aux., 25; Holbrook, Aux., 5; Marshfield, Aux., 5; Marshfield Hills, Aux., 10; Milton, First Evang'l Ch., Mary Frances Emerson Assoc., 10, S. S., C. R., 3.50; Plymouth, Ch. of Pilgrimage, Aux., 38; Quincy, Finnish Ch., Aux., 5.65; Sharon, Aux., 30, Y. W. League, 6; Stoughton, Aux., 8; Weymouth Heights, Aux., 25.41; Weymouth and Braintree, Aux. (to const. L. M. Miss Harriet M. Nash), 25; Weymouth, South, Old South Union Ch., Aux., 55; Whitman, Aux., 25; Wollaston, Aux., 15, 352 08
- North Middlesex Branch*.—Mrs. Flora M. Kimball, Treas., Littleton. Acton, Ch., 8; Concord, Trinitarian Ch., 40, S. S. Miss Soc., 40; Fitchburg, C. Ch., Off. at Ann. Meet., 18.18, Rollstone Ch., Wide Awake Club, 5; Littleton, Mrs. Waldo E. Conant, 25; Pepperell, Aux., 55; Townsend, Aux., 50, S. S., 1.55; Westford, W. M. S., 20, 262 73
- Old Colony Branch*.—Mrs. Howard Lothrop, Treas., 3320

North Main St. Fall River, Off. at Ann. Meet., 522; Friend, 200; Assonet, Aux., 25, S. S., 5; Attleboro, Aux., 95, C. R., 15; Berkley, Aux., 50; Dartmouth, South, Miss. Soc., 10; Dighton, Aux., 17.25, Brick Ch., C. E. Soc., 3.20; Edgartown, Aux., 5.50; Fall River, Friend, 93.75, Aux., Friend, 12, Central Ch., 164.46, Bible Sch., Birthday Fund, 8, First Ch., 389.70; Middleboro Central Ch., Aux., 69.19, S. S., Sr. Dept., 5.80, Prim. Dept., 3.64; New Bedford, Trinitarian Ch., Aux., 25; Taunton, Trinitarian Ch., 56.25, Aux., 150.26, Winslow Ch., Aux., 60; Taunton, East Ch., 7.50; Wareham, W. F. M. S., 10, 2,003 50

South Hadley.—Mt. Holyoke College, Y. W. C. A., 614 60

Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078  
Worthington St., Springfield, Inc. Permanent Fund, 49.50; Friends, 334; Agawam, Aux., 50, C. E. Soc., 1.10; Brimfield, Aux., 40; Chicopee, First Ch., Aux. (to const. L. M. Miss Clara F. Palmer), 25, Extra-Cent-A-Week Band, 7.60, S. S., 4, C. E. Soc., 5, Third Ch., Aux. (25 of wh. to const. L. M. Miss Winifred S. Sanborn), 125; Chicopee Falls, Second Ch., Aux., 70, Dorcas Soc., 20; Feeding Hills, Aux., 45; Hampden, Aux., 25; Holyoke, First Ch., Aux., 330, Second Ch., Women's Guild, 969.46, Ch. Sch., 11, Jr. Dept., 9.50, Prim. Dept., 4.50, Mayflower League, Jr. Dept., 1, Prim. Dept., 1, Beginners, 1; C. R., 1; Longmeadow, First Ch., Ladies' Benev. Soc., 53.75, Mayflower Club, 2.50; Longmeadow, East, First Ch., Aux., 45, Mayflower League, 14.02; Ludlow, Union Ch., Aux. (25 of wh. to const. L. M. Mrs. Ada A. Gove), 85; Ludlow Center, Aux., 12; Mittenague, Ladies' Benev. Soc., 10; Monson, Dorcas Soc., 128; Palmer, First Ch., Aux., 15.51, Six Little Helpers, 1.35, C. E. Soc., 3, Second Ch., Aux., 77.70, S. S., Jr. Dept., 26.26; Southwick, S. S., 5; Springfield, Emmanuel Ch., Aux., 10, Thisledown Soc., 15, Faith Ch., Friends, 60; Mayflower Juniors, 3, Mayflower Beginners, 1, Mayflower C. R., 1, S. S., 15.05, First Ch., Friends, 85, Woman's Assoc., 250, The Gleaners, 10, Golden Rule Band, 1.81; Hope Ch., Women's Guild, 56.57, Kayopha Club, 15, O. J.

S., 1, C. R., 3, Memorial Ch., Woman's Guild, 477.45, Jr. Guild, 6, C. R., 6.55, C. E. Soc., 10, North Ch., Aux., 234, C. E. Soc., 10, Olivet Ch., Aux. (25 of wh. to const. L. M. Miss Harriet V. Flagg), 40, Park Ch., Aux., 13.40, O. J. S., 5, S. S., 10, South Ch., 500; Three Rivers, Union Ch., S. S., Prim. Dept., 4; Westfield, First Ch., Aux., 415, Tusitala Club, 2, Light Bearers, 5, Second Ch., Aux., 35; West Springfield, First Ch., Aux., 9.50, C. R., 3.50; Wilbraham, United Ch., Aux., 30, 4,952 58

Suffolk Branch.—Miss Margaret D. Adams, Treas., 1908 Beacon St., Brookline, 47, Friend, 500; "Tithe," 100; Arlington, Bradshaw Miss. Assoc., 25; Atlantic, Mrs. Edward S. Tead, 10; Boston, Mt. Vernon Ch., Aux., 10, Old South Ch., Aux., 163, Friend, 50, Shawmut Ch., W. F. M. S., 35, Union Ch., Aux., 50, S. S., Jr. Dept., 8.53; Boston, East, Baker Ch., Aux., 25, Maverick Ch., Williams S. S. Cl., 15; Brighton, Ch., Mrs. George E. Brock, 5, Aux., 80; Brookline, Keith Fund, Inc., 100, Friend, 5, Elbert A. Harvey, 50, Harvard Ch., Kings' Helpers, 40, Leyden Ch., Aux., 56; Cambridge, First Ch., Aux., 310, Pilgrim Ch., 35.17, Prospect St. Ch., C. E. Soc., 10; Chelsea, Central Ch., Ch. Sch., Jr. Dept., 5, First Ch., Winnisimmet Union, 121.50; Dedham, Aux., 22.25; Dorchester, Central Ch., Aux., 30, Friend, 50, Pilgrim Ch., Aux., 135, Romsey Ch., Always Faithful Cir., 5; Second Ch., Aux., 83.05, Monday Miss. Soc., 170, Village Ch., Aux., 6; Everett, Mystic Side Ch., Ladies' Aid Soc., 15; Faneuil, Aux., 45, Jr. C. E. Soc., 5; Foxboro, Bethany Ch., Woman's Union, 50; Franklin, Aux., 25.50; Hyde Park, Mrs. Arthur Stanley, 20, First Ch., Jr. Aux., 49; Jamaica Plain, Boylston Ch., Aux., 40, O. J. S., 5; Needham, Cong'l Women's Club, 10; Neponset, Stone Aux., 60; Newton, Eliot Ch., Woman's Assoc., 275; Newton Centre, First Ch. in Newton Women's Benev. and Ch. Aid Soc., 280; Newton Highlands, Aux., 134; Newton, West, Second Ch., 262.50; Newtonville, Central Ch., Woman's Assoc., 250, Central Guild, 40, S. S., 50; Roslindale, Aux., 75; Roxbury, Imm.-Walnut Ave. Ch., Boys' and Girls' League, 5;

Roxbury, West, Woman's Union, 5; Somerville, Broadway-Winter Hill Ch., Aux., 40, Mrs. Joseph A. Ewart, 10, First Ch., Woman's Union, 12; Somerville, West, Aux., 20, Lower Lights Soc., 5; Walpole, Mrs. A. L. McKenzie, 5; Waltham, First Ch., Aux., 20, World Outlook Club, 15; Watertown, Phillips Ch., S. S., 15; Waverley, Jr. C. E. Soc., 4; Wellesley Hills, Mrs. S. C. Chandler, 75, First Ch., 55,

4,287 50

Wellesley.—Wellesley College, Class of '97,

170 00

Worcester County Branch.—Miss Sara T. Southwick, Treas., 144 Pleasant St., Worcester. Athol, Aux., 40, C. R., 1; Auburn, Aux., 27.30; Baldwinville, Memorial Ch., 15, Aux., 6; Barre, Aux., 35; Clinton, Aux., 135, Pro Christo Soc., 15.50, Pilgrim Club, O. J. S., 10; Dudley, Aux., 4.86, Light Bearers, 8.44, C. R., 1.70, The Builders, O. J. S., 5; East Douglas, Ch., 15, Aux., 185, C. E. Soc., 5; Fisherville, Ch. and Aux., 50, Children's Dept., S. S., 20; Gardner, Aux., 175; Grafton, Ch., 10; Hardwick, Aux., 34; Holden, Aux., 131.80, C. E. Soc., 5; Lancaster, Aux., 20; Leicester, Aux., 135; Leominster, Aux., 135; Millbury, First Ch., Aux., 70, Second Ch. Aux., 73; Oxford, Aux., 25, S. S., 2.50, Petersham, Friend, 100, Aux., 42.10; Royalston, Aux., 22; Rutland, Aux., 37.80; Shrewsbury, Aux., 185.75, Lend-a-Hand Cir., Kings' Dau., 3, C. E. Soc., 5, C. R., 1.26; Southbridge, Mrs. A. B. Harlow, 10; Spencer, Aux., 250; Sterling, Aux., 10; Upton, Aux., (to const. L. M. Mrs. Charles Bull), 25; Uxbridge, Aux., 30.26; Westboro, Aux., 9.75; West Brookfield, Aux., 17; West Boylston, Ch., 25; Whitinsville, Woman's Assoc., 810; Worcester, Friend, 250, Bethany Ch., Aux., 30, Jr. C. E. Soc., 50 cts., C. R., 2.50, Blue Birds, 2.50, Camp Fire Girls, 30, Hope Ch., 21, Memorial Ch., Aux., 5; Park Ch., 23.60; Piedmont Ch., Woman's Assoc., 616, Jr. C. E. Soc., 5, Pilgrim Ch., Sr. C. E. Soc., 5, Inter. C. E. Soc., 5, Jr. C. E. Soc., 5, Plymouth Ch., Woman's Assoc., 172.40, Union Ch., Woman's Assoc., 25,

4,178 52

Total, 22,892 72

## RHODE ISLAND

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Int. Anna Reed Wilkinson Fund, 7.50; Alton, S. S., 2.50; Barrington, Aux., 114.25; Central Falls, C. R., 15.45; Chepachet, Ladies' Benev. Soc., 10; Darlington, W. M. S., 30; East Providence, Newman Ch., Seekonk and East Providence Aux. (25. of wh. to const. L. M. Mrs. Mabelle E. Britton), 82, Ferris Guild, 40; Jr. Endeavor M. B., 5; Prim. S. S., 11.50, Beginners, S. S. 4, C. R., 11, United Ch., W. M. S., 15, Jr. Aux., 30; Kingston, W. M. S. (Th. Off. 81.87), 95.43, Jr. M. B., 3.95; Pawtucket, Park Place Ch., Ladies' Miss. Soc., 220, Pro Christo Soc., 66.67, High School Girls' Miss. Club, 11.43, Pawtucket Ch., 400, Women's Guild, 200, King's Builders, 70, F. O. C., 35, C. R., 22.50; Peace Dale, C. R., 16.05; Providence, Academy Ave. Ch., Miss. Club, 10, Beneficent Ch., Mrs. Alexander McLellan, 1, Woman's Guild (to const. L. M. Mrs. Thomas W. Murray), 500, Beneficent Dau., 10, Edgewood Ch., Kappa Omega, 5, People's Ch., S. S., 5, Plymouth Ch., Aux., 22.85; Riverpoint, Ch., 25; Saylesville, W. M. S., 50, C. E. Soc., 13.46; Slatersville, Aux., 10; Westerly, Aux., 82.50, C. E. Soc., 5,

2,259 04

## CONNECTICUT

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Int. Martha S. Harris Fund, 99.60; Norwich, First Ch., Lathrop Memorial Aux., Th. Off., 26.80, United Ch., Aux., 61.38; Norwichtown, Miss Caroline T. Gilman, 5; Pomfret, Aux., 30; Windham, Aux., 6.12; Woodstock, Aux., 50,

278 90

Hartford Branch.—Mrs. George B. Kingsbury, 32 Whitney St., Hartford. Int. Clara E. Hillver Fund, 120; Friend, 15; Mrs. C. D. Talcott, 100; Mrs. E. W. Capen, 300; Bolton, S. S., 1; Bristol, Aux., 35, Miss Ellen H. Atwood, 25, Miss Mary J. Atwood, 25, Coventry, C. R., 2; East Hartford, C. R., 5; Glastonbury, First Ch., M. B., 24.75; Granby, South Ch., W. M. S., 25; Hartford, Mrs. Arthur L. Gillett, 50, Mrs. Martin Welles, 5, Asylum Hill Ch., Aux., 275; New Britain, South



Ch., W. F. M. S., 101; New-  
ington, Aux., 14; Southington,  
Aux., 69; Tolland, Mrs. E. S.  
Agard; 5; Windsor Locks, Miss  
Etta C. Chaffee, 50, Mrs. J.  
M. Moore, 10, 1,256 75

*New Haven Branch.*—Miss Edith  
Woolsey, Treas., 250 Church  
St., New Haven. Int. on Cham-  
pion Fund, 74.63; Int. on Sarah  
A. Hume Fund, 100; Int. on  
Invested Funds, 56.50; Friend,  
175; Friend, 132.50; Friend,  
34.54; Friend, 25; Friend, 15;  
Friend, 10; Bethel, Aux., 51;  
Bridgeport, Olivet Ch., Inter.  
and Sr. C. E. Soc., 50, United  
Ch., Aux., 175; Colebrook,  
Aux., 62.45; Cornwall, Second  
Ch., Aux., 50; Danbury, Aux.,  
9 cents; Fairfield Co., Th.  
Off., 51.79; Goshen, S. S., 4.32;  
Greenfield Hill, Ch., 24.20;  
Litchfield, Aux., 19.69; Mad-  
ison, Aux., 74.74; Meriden,  
Pilgrim Dau., 10; Middlefield,  
Ch., 7; New Haven, Dwight  
Place Ch., Aux., Miss Mary E.  
Andrew, 10; North Stamford,  
Aux., 1; Salisbury, Aux., 34.19;  
Waterbury, First Ch., 2.13;  
Washington, Aux., 23.50; Win-  
chester, C. E. Soc., 11; Win-  
sted, Second Ch., 21.83; Wood-  
bury, Valley Gleaners, 20, 1,327 10

Total, 2,862 75

#### LEGACY

*Farmington.*—Sarah J. Thomp-  
son, Int. on securities received  
from Extr., add'l, 28 98

#### NEW YORK

*Buffalo.*—Mrs. A. I. Holloway, 6 25

*New York State Branch.*—Mrs.  
Charles E. Graff, Treas., 46  
South Oxford St., Brooklyn.  
Int. on Deposits for Foochow  
Hospital, 443.03; Buffalo,  
Fitch Memorial Ch., Aux., 5;  
Brooklyn, Int. Maria E. Davis  
Fund, 125; Park Slope Ch.,  
Miss. Soc., 56.24; South Ch.,  
Woman's Miss. Cir., 412.50;  
Mrs. Kate E. Stoiber, 50;  
Burreville, S. S., 1.92; Cats-  
kill, Mrs. Charles E. Willard,  
5; Churchville, Aux., 25; East  
Bloomfield, S. S., 33.50; Fair-  
port, Friend, 5; Lishon, The  
Gleaners, S. S. Class, 5; Mid-  
dletown, North St. Ch., W.  
M. S., 15; New York, Forest  
Ave. Ch., Aux., 10, Manhat-  
tan Ch., Woman's Guild, 25;  
Orient, H. & F. M. S. (25. of  
wh. to const. L. M. Mrs. Rob-  
ert J. Kent), 30; Poughkeep-  
sie, First Ch., 40; Rodman,  
Every Land Friendship Club,  
7; Rome, Miss Inez F. Steb-  
bins, 25; Warsaw, S. S., 30;  
Riverhead, Sound Avenue Ch.,

Miss. Soc., 30, Pilgrim Dau.,  
5; Waterville, Miss Nellie E.  
Marsh, 5, 1,389 19

#### NEW JERSEY BRANCH

*New Jersey Branch.*—Miss Mar-  
tha N. Hooper, Treas., 1451  
Harvard Ave., Washington,  
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First Ch., Aux., 125, Miss.  
Club, Aux., 100, Ingram Ch.  
Aux., 69.04; Cleveland Park Ch.,  
Aux., 5, Lincoln Temple, Aux.,  
25; N. J., Mrs. Brown, 10;  
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ham, Aux., 32; Chester, Aux.,  
15; Closter, Aux., 10.75; Cress-  
kill, Aux., 9.47; Jersey City,  
First Ch., Aux., 43, Waverley  
Ch., Aux., 7.50; Montclair, Pil-  
grim Ch., Aux., 5; Newark,  
Susan Hayes Ward Miss. Cir.,  
11, Belleville Ave. Ch., Aux.,  
45.50; Nutley, Aux., 57.90;  
Paterson, Aux., 100; Plainfield,  
Aux., 25, C. R. and Prim. S.  
S., 9; River Edge, First Ch.,  
14.64; Vineland, Aux., 5; West-  
field, Aux., 497.70; Woodbridge,  
Aux., 43; *Va.*, Herndon, Aux.,  
10; less expenses, 220, 1,071 50

#### PENNSYLVANIA

*Pennsylvania Branch.*—Mrs. Da-  
vid Howells, Treas., Kane.  
Centreville, First Ch., Aux.,  
15; Charleroi, Slovak Ch., 7;  
Philadelphia, Kensington Ch.,  
15, 37 00

#### SOUTHEAST BRANCH

*Southeast Branch.*—Mrs. Fred R.  
Marsh, Treas., Tavares, Fla.  
Fla., Lake Helen, Aux., 10;  
Melbourne, Miss F. Annette  
Jackson, 5; St. Petersburg, Ch.,  
Miss. Soc., 18; Mrs. E. M.  
Brice, 3; West Palm Beach,  
C. E. Soc., 10; *Ga.*, Demorest,  
Woman's Benev. Soc., 90, 136 00

#### TOTAL FOR OCTOBER

|                        |             |
|------------------------|-------------|
| Donations,             | \$33,760 03 |
| Cong'l World Movement, | 3,175 00    |
| Buildings,             | 1,532 35    |
| Specials,              | 418 00      |
| Legacies,              | 28 98       |

Total, \$38,914 36

#### TOTAL FROM OCTOBER 18, 1919, TO OCTOBER 18, 1920

|                                   |              |
|-----------------------------------|--------------|
| Donations,                        | \$211,443 06 |
| Cong'l World Movement,            | 22,928 07    |
| A. B. C. F. M. Emergency<br>Fund, | 499 17       |
| Buildings,                        | 37,337 75    |
| Extra Gifts for 1920,             | 2,358 00     |
| Specials,                         | 8,319 82     |
| Legacies,                         | 20,571 83    |

Total, \$303,457 70

*Income of Designated Funds, October 18, 1919, to October 18, 1920.*

|  |         |  |            |
|--|---------|--|------------|
| MARY H. DAVIS FUND.                                |         | RETIRED MISSIONARY ALLOWANCE FUND.           |            |
| Income for Girls' School, Ahmednagar,              | \$40 00 | Income for support of disabled missionaries, | 41 69      |
| MARY H. DAVIS HOSPITAL FUND.                       |         | MARY C. WIGGIN FUND.                         |            |
| Income for Hospital, Ahmednagar,                   | 40 56   | Income for designated work,                  | 253 74     |
| MARTHA S. POMEROY FUND.                            |         | MARY E. WILDE FUND.                          |            |
| Income for Girls' Boarding School, Aintab,         | 20 00   | Income for current expenses,                 | 2,049 79   |
| JULIET DOUGLAS FUND.                               |         | MARY H. PENFIELD FUND.                       |            |
| Income for Girls' School, Uduppidi, Ceylon,        | 200 00  | Income for support of Bible Woman, Turkey,   | 76 24      |
| LAURA L. SCOFIELD FUND.                            |         | ANNIE A. GOULD FUND.                         |            |
| Income for General Work,                           | 339 04  | Income for General Work,                     | 30 00      |
| MRS. W. F. STEARNS MEMORIAL FUND.                  |         | MARY WARREN CAPEN FUND.                      |            |
| Income for Scholarship, Girls' School, Ahmednagar, | 20 00   | Income for General Work,                     | 19 30      |
| MRS. JANE PALMER MEMORIAL FUND.                    |         | ELVIRA SHERIDAN HARVEY FUND.                 |            |
| Income for Village Schools, India,                 | 12 87   | Income for Hospital, Madura,                 | 70 00      |
| EWEELL FUND  |         | HOMER N. LOCKWOOD FUND.                      |            |
| Income for Day School, Spain,                      | 33 44   | Income for Girls' School, Barcelona,         | 125 00     |
| SUSAN RHODA CUTLER FUND.                           |         | Total,                                       | \$3,396 73 |
| Income for General Work,                           | 25 06   |  |            |

## Woman's Board of Missions

## Treasurer's Report

## RECEIPTS FOR THE YEAR ENDING OCTOBER 18, 1920.

|   |              |              |              |
|---|--------------|--------------|--------------|
| Balance to credit of W. B. M., October 18, 1919 |              |              |              |
| Not available for general appropriations        |              |              |              |
| Gifts for buildings                             | \$172.10     |              |              |
| Other gifts and income                          | 2,154.27     | \$2,326.37   |              |
| Available for work of 1920                      |              | 142,497.98   | \$144,824.35 |
| Contributions                                   |              |              |              |
| For regular work                                |              |              |              |
| Branches and other sources                      | \$211,443.06 |              |              |
| Cong'l World Movement                           | 22,928.07    |              |              |
| A.B.C.F.M. Emergency Fund                       | 499.17       | \$234,870.30 |              |
| For work of 1920                                | 2,358.00     |              |              |
| For buildings                                   | 37,337.75    |              |              |
| For special objects                             | 8,319.82     | \$282,885.87 |              |
| *Legacies                                       | 48,876.65    |              |              |
| Interest Account                                | 11,342.06    |              | 313,104.58   |
| Total   |              |              | \$457,928.93 |

\*See explanation on page 582.

## EXPENDITURES FOR THE SAME TIME.

## Missionary Work

|   |              |              |
|---|--------------|--------------|
| Appropriations for 1920 . . . . .                           | \$146,823.59 |              |
| Additional appropriations . . . . .                         | 58,973.18    |              |
| Appropriations for buildings . . . . .                      | 25,052.66    |              |
| Gedik Pasha Loan, payment on account . . . . .              | 1,000.00     |              |
| Outfits and traveling expenses of missionaries . . . . .    | 24,388.74    |              |
| Allowances and grants to missionaries on furlough . . . . . | 8,353.81     |              |
| Allowances and grants to retired missionaries . . . . .     | 4,610.88     |              |
| Allowances to detained missionaries . . . . .               | 100.00       |              |
| Gifts for special objects . . . . .                         | 8,319.82     | \$277,622.68 |

## Home Expenses

|   |             |           |
|---|-------------|-----------|
| Administration . . . . .                | \$18,787.39 |           |
| Promotion . . . . .                     | 16,405.90   |           |
| Publications                            |             |           |
| LIFE AND LIGHT . . . . .                | \$6,078.26  |           |
| <i>Here and There Stories</i> . . . . . | 315.44      |           |
| Literature Account . . . . .            | 757.60      |           |
| Annual Report . . . . .                 | 862.65      | 8,013.95  |
|   |             | 43,207.24 |

Unexpended gifts for buildings transferred to Buildings Fund . . . . . 12,400.00

333,229.92

Balance to credit of the W. B. M., October 18, 1920

|  |            |              |
|--|------------|--------------|
| Not available for general appropriations |            |              |
| Gifts for buildings . . . . .            | \$57.19    |              |
| Other gifts and income . . . . .         | 1,789.27   | \$1,846.46   |
| Available for work of 1921 . . . . .     | 122,852.55 | 124,699.01   |
|  |            | \$457,928.93 |

## LEGACIES.

The amount of legacies available for 1919-20 was computed in the following way:

|  |             |             |
|--|-------------|-------------|
| Total amount of legacies received in 1919-20 . . . . .   | \$20,571.83 |             |
| Designated legacies transferred to Sarah A. Closson Legacy Account and Sarah Stimpson Legacy Account . . . . . | 3,005.01    | \$17,566.82 |
| One-third of the same available for 1919-20 . . . . .  | \$5,856.60  |             |
| One-third of 1917-18 legacies . . . . .  | 4,673.28    |             |
| One-third of 1918-19 legacies . . . . .  | 7,443.03    |             |
| Income of Reserve Legacy Fund . . . . .  | 904.74      | \$18,876.65 |

## MARY E. WILDE FUND.

|  |             |             |
|--|-------------|-------------|
| This fund October 18, 1919, was . . . . .                            | \$41,572.00 |             |
| Claims for taxes and interest paid estate of Mary E. Wilde . . . . . | 83.14       | \$41,488.86 |

## KHATOON ANDRUS SCHOLARSHIP.

|   |            |            |
|---|------------|------------|
| This fund October 18, 1919, was . . . . .                   | \$1,145.07 |            |
| Gifts rec'd through Mrs. W. K. Smith, Chicago, Ill. . . . . | \$55.00    |            |
| Income added to principal . . . . .                         | 67.43      | 122.43     |
|   |            | \$1,267.50 |

## DR. D. M. B. THOM SCHOLARSHIP.

|   |          |          |
|---|----------|----------|
| This fund October 18, 1919, was . . . . . | \$707.24 |          |
| Income added to principal . . . . .       | 38.18    | \$745.42 |

## J. O. FENENGA SCHOLARSHIP.

|   |            |            |
|---|------------|------------|
| This fund October 18, 1919, was . . . . . | \$1,000.00 |            |
| Income added to principal . . . . .       | 54.27      |            |
|   |            | \$1,054.27 |

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## 1920

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|   |             |
|---|-------------|
| Missions in the Plan of the Ages            | Carver      |
| The Bible a Missionary Book                 | Horton      |
| How Europe was Won for Christianity         | Stubbs      |
| Outlines of Missionary History              | Mason       |
| Two Thousand Years of Missions before Carey | Barnes      |
| The Conversion of India                     | Smith       |
| Missionary Programs and Incidents           | Trull       |
| Islam, A Challenge to Faith                 | Zwemer      |
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